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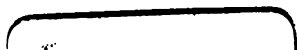
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MORNING, NOON,

AND NIGHT.



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MORNING, NOON, AND NIGHT.

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TIONS FROM THE FOLLOWING
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Morning, Noon, and Night:

A POCKET MANUAL OF

PRIVATE PRAYER,

WITH MEDITATIONS ON SELECTED PASSAGES
OF SCRIPTURE, HYMNS AND PRAYERS
FOR SPECIAL OCCASIONS,

BY

CLERGYMEN OF THE CHURCH OF ENGLAND.

EDITED BY

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LONDON: JUN 1881.

ELLIOT STOCK, PATERNOSTER ROW.

1880.



138. i. 603

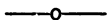
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TO HIS GRACE
THE LORD ARCHBISHOP OF CANTERBURY,
PRIMATE OF ALL ENGLAND,
AS AN EXPRESSION OF REVERENCE TO HIS HIGH OFFICE,
RESPECT FOR HIS PERSONAL CHARACTER,
AND GRATEFUL RECOGNITION OF
HIS SYMPATHY WITH ALL EFFORTS TO PROMOTE
THE SPIRITUAL LIFE OF THE CHURCH.

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P R E F A C E.



THE object of this Manual is to furnish aid to private devotion in such a form that it may be carried in the pocket, and made available in those intervals of leisure which are interposed, here and there, in the busiest life. It is not possible, perhaps it is not desirable in our present state, that devotional acts should be indefinitely multiplied, since at every moment of life and under every conceivable circumstance, ejaculatory prayer affords a ready avenue of communion with God, free from the danger of formality attaching to the very frequent repetition of outward acts. But the rigid

limitation of them to the conventional twice a day is conformable neither to reason nor to experience. Such was not the habit of the ancient saints. Holy David has left us a statement of his own custom. "Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice" (Psa. lv. 17). Such was Daniel's habit: "He kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. vi. 16). The experience of God's people bears witness to the comfortable nature of a practice, which thus interrupts the weary length of the working-day by formal access to the throne of grace. It will be found that, while the time devoted to noonday prayer is shorter than is available at other periods of the day, it brings a peculiar unction of its own in its freedom from the temptation to

hurry incident to morning prayer, and from the lassitude of body and spirits arising from the wear and tear of life when the day is past.

But the time when the heart, sick and fretted with the anxieties of the day, specially needs to recruit its strength in the secret place of the tabernacle of the Most High, is also the time when it is most difficult to disengage the thoughts from the engrossing subjects of the moment. At such a time, therefore, a form of devotion is peculiarly serviceable in suggesting a new train of associations, and stretching, as it were, the helping hand of Christian sympathy to a brother exhausted in the daily battle. Nor at other times can such forms be otherwise than valuable, not as superseding the free spontaneous utterance which enters into the very pith and essence of prayer, but as supplementing it.

The mind is ever apt to follow a beaten track, and to dwell on favourite topics and selected passages, sweetened by their familiarity. But the tendency is not altogether healthy: suggestions from the thought and experience of others tend to give freshness to meditation, and to present unchanging truth in new aspects and relations.

In forming a scheme of devotion for this purpose, the object kept in view has been to secure comprehensiveness and variety. It is probable that, if a dozen persons were asked to engage in prayer, their petitions would, in the absence of previous arrangement and preparation, be the same in their general substance, and differ only in their form of expression. Some orderly course of thought is needed to act as the underlying skeleton, on which shall be supported the living glowing frame of prayer. Three

concurrent elements have united in suggesting the structure of the present Manual. Christian experience naturally begins with expectation, founded on the consciousness of spiritual wants, and the incompleteness attached to all human life. Then follows the lesson, without which all spiritual progress is impossible,—the recognition of sin as the fact to which the redemption accomplished by the Lord Jesus Christ has been adapted ; sin as a corruption of nature, a disturbance of the Divine order, and the active spring of practical transgression. Hence faith is led onward to the perfect atonement completed in the sacrifice and death of the Lord Jesus Christ, and to the full assurance of acceptance in Him. Lastly, the promise of final triumph in the state of glory will crown all Christian experience with praise, as the book of Psalms closes with the ecstasy and rapture of its last

three songs of victory. Thus the four topics are suggested of expectation, humiliation, salvation, and final glory, corresponding with the Divine programme of the Spirit's work, that He should convince the world of sin, righteousness, and judgment. These general outlines are in accordance with the ecclesiastical year of the Church of England. Advent is the period of expectation ; Lent is the season of humiliation ; Easter seals a completed salvation with the fact of the Resurrection ; and the Ascension points to the great harvest of the Church glorified. In these successive celebrations there is also a general analogy with the seasons of the year, when they are held. Winter would be depressing indeed, did we not know that it is the preparative period for a new life. In spring the bareness and the desolation of the preceding winter are but

made more conspicuous by the fresh life that begins to break on every bough and hedgerow. Thus the scheme has been arranged into the winter of expectation, the spring of humiliation, the summer of salvation, and the autumn of glory—in the natural world an ever-recurring cycle; but in the spiritual world a Divine series which, once reaching its consummation, will have neither end nor diminution for all eternity.

An alternative series of forms has been provided under each head.

As to the style of the prayers, the object has been to combine reverence with holy boldness; to secure the utmost simplicity of language without familiarity; to afford free expression to the emotions of love, adoration and tenderness which enter into devotion, without allowing them to degenerate into mannerism or extravagance;

grave without severity, moderate without coldness, and fervent without rhapsody. The only mode of attaining these objects is to follow with zealous fidelity the teaching and the spirit of Holy Scripture. The true spring of emotion is to be found in doctrine; and feeling agreeable to the mind of God can only arise from belief in accordance with his will.

Such is the design of this Manual. May it please God to accept the wish to glorify Him in which the work has originated, to forgive the imperfections of its execution, and to bless it by his gracious Spirit to his own glory, and the higher spiritual life of his people.

Winter.

The Period of Expectation.

COLLECT FOR ADVENT.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility: that in the last day, when He shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

“ Think not of rest, though dreams be sweet,
Start up, and ply your heavenward feet.
Is not God's oath upon your head,
Ne'er to sink back on slothful bed,
Never again your loins untie
Nor let your torches waste and die,
Till, when the shadows thickest fall,
Ye hear your Master's midnight call ?”

KEBLE.

MORNING.

Meditation.

"Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—ROM. v. 5.

AMONG other results of the operation of the grace of God in the heart, there is produced an expectation of blessings in the future, which is one of the things which accompany salvation. A believer in Christ looks forward to an oncoming time, in the expectation that it will bring with it the fulfilment of many promises relating to this life, as a prelude to the bestowal of peace and felicity in heaven for ever and ever. Whether the interval before the grave be long or short, all its wants are provided for, and against its dangers there will be defence and security, because God has guaranteed both. Consider this, O my soul! Known to thy Heavenly Father is the number of days that remain to thee on earth. For the need of every day, from

first to last, He has made provision. The dangers which will assail thee, as thou journeyest onward are all foreseen by Him, and He has bound Himself by promise to protect thee from every one of them. His presence will go before thee : his goodness and mercy will follow thee all the days of thy life. He will never leave thee nor forsake thee ; and therefore thy attitude should be one of confident expectation of his loving-kindness and tender mercy, till thy travelling days are done.

When the last stage of thy journey through the wilderness is reached, and the hour of thy departure comes, what is the prospect before thee ? "To depart and to be with Christ." To enjoy a blessed rest and to expect a glorious resurrection, is the gradually expanding hope which kindles the expectation of the true believer in Christ. "The Lord shall deliver me from evil, and will preserve me unto his heavenly kingdom." "Looking for the mercy of our Lord Jesus Christ unto eternal life." My expectation is a waiting "for the manifestation of the sons of God."

Does it seem hard to realise? Remember the solid foundation on which such an expectation rests to every true believer. In two ways God has done more for thee in the past, than remains to be done for thee in the future. He promised his only Son to die for thee. That promise is accomplished. Surely thou mayest trust Him to give thee life, now that He has died to procure it for thee. He has also done in thee more than remains to be done. From a rebel he has made thee a child. It is not so much to give thee the child's inheritance as it was to change thee from a condemned rebel into an adopted child. Therefore the expectation should be that of serious, abiding, exulting joy. In that joy thou wilt find strength to bear tribulation, energy for the discharge of duty, and patience to wait for the perfected reward. Lay hold of the truth contained in the prayer of the Apostle for converted sinners in his day.

"Now the God of hope fill you with a joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

PRAYER.

Almighty God, Heavenly Father, I draw near to Thee, in the name of thy dear Son, to offer unto Thee the tribute of praise for all thy mercies to my soul in time past, for all thy blessings with which I am encompassed in the present, and for the expectation of increasing blessings in the time to come. Lord, Thou hast been very gracious and merciful to me. For all the riches of thy goodness I praise and bless thy Holy Name ; and especially for that grace whereby Thou hast drawn me to Thyself, and hast bestowed on me repentance and faith, pardon and peace, and power to serve Thee ; hast kept me thus far on my journey, and promised to preserve me to thy heavenly kingdom. For the inestimable gift of thy dear Son, in whom and through whom Thou hast shown me thy favour, I offer unto Thee thanks and praise from the depths of a grateful heart. Now, O Lord, I pray Thee, enable me to be of good cheer in looking forward to the remainder of my course in this

world, and to the eternal destinies of my soul in the world to come. Help me to believe that Thou wilt make and keep me meet for the inheritance of the saints in light, that thy presence will go with me to my journey's end, and that Thou wilt supply all my needs according to thy riches in glory by Christ Jesus. Keep me by thy power through faith unto salvation. Enrich me with the abundance of thy mercy, and cause me every day to bless thy name. O Lord, the remembrance of all thy goodness in times past is sweet to my soul. Let it brighten within me the expectation of the days that are coming on the earth. Help me to recognise Thee as the Author of all mercy and to rejoice in the blessed assurance that in the time to come I shall be safe and happy under the shadow of thy wings, and that when all sorrow and danger shall have passed away I shall have my part with those who stand before the throne, with their robes washed and made white in the blood of the Lamb.

That which I ask for myself, O Lord, I earnestly desire on behalf of thy people

everywhere. May we all realise our acceptance in the Beloved, and bear witness to the happiness which comes from thine exceeding great and precious promises. Enable us to glorify thy name, and to be faithful in the effort to bring others to the knowledge of thy great salvation, through Jesus Christ our Lord.

NOON.

Meditation.

“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?”—ROM. viii. 24.

WHO is not conscious of the imperfection that is attached to all human things? There is no earthly pleasure but it has some drawback. How many broken plans, and incompleted prospects, and disappointed hopes, hang, like a mourning garland, over a man's grave! The life of the body is but half death, with pains and weaknesses, which are the foreshadows of its dissolution. Dear friends are given, and are taken away again. The fair bud of child-

hood withers, and the full flower in its beauty is stricken and dies. The life of the soul is itself imperfect on this side heaven. There is now, indeed, no condemnation to them that are in Christ Jesus, but we are saved by hope, and hope that is seen is not hope. I behold God as my Father, but it is through a glass, and darkly. As yet the shadow of the fall hangs over all human things, though the morning is already spread upon the mountains. I know, O my God, that Thou art wise, and kind, and good in all that Thou dost do. Thou wilt not let my soul find its home here below ; but dost ever point me onward and upward to the final and perfect glory, when thy saints will see Thee face to face, and know Thee, even as also they are known. Then hope shall be absorbed into fruition and perfect love alone remain. Be this thy strength, O my soul : think what great love the Father hath bestowed upon thee ; that I should be called his child through adoption in Christ Jesus. "Beloved, now are we the sons of God, and it doth not yet appear what we

shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Be patient, my heart, this is thy school-time. Thou art as yet under tutors and governors until the time appointed of thy Father. But He that shall come will come, and will not tarry. Wait upon the Lord ; be of good courage, and He shall renew thy strength. Wait, I say, upon the Lord.

PRAYER.

O God of hope, and Author of all consolation, who knowest my necessities before I ask, and my ignorance in asking, give me the strength of which Thou seest that I have need, that as my day is, so my strength may be. Confirm my weak faith ; kindle my feeble and languishing hope ; make me watchful against my manifold temptations, and the sins that so easily beset me. Keep me from the absorbing love of all earthly things, and teach me to set my treasure there where neither rust nor moth corrupt, nor thieves break through and steal. Enable me to set my affections

on things above, where Christ sitteth at thy right hand, and patiently to wait for Him till Christ, who is my life, shall appear, and I shall appear with Him in glory. Bear me up with thy hand that my footsteps slip not, and let not the flood swallow me, nor the waves go over my head. Send to me the Holy Ghost the Comforter, that He may witness to me of Him whom not having seen I love ; that, although I see Him not, I may rejoice in Him with joy unspeakable and full of hope. Keep me separate from the love of the world. Enable me to remember that I am not my own, but have been bought with a price, even with the precious blood of Christ, as of a lamb without blemish and without spot. Fill my tongue with thy praise. Open Thou mine ears, that I may hear thy law. Turn away mine eyes from vanity. Make my members instruments of righteousness, and my feet swift to do thy will. O God, Thou Father of spirits, and judge of all men, give me strength to serve Thee in my day and generation, and then take me to Thyself,

that I may have the fruition of thy glorious Godhead. All this, and those things which from my blindness I have failed to ask, vouchsafe to give me, for the worthiness of Thy Son, Jesus Christ our Lord. Amen.

EVENING.

Meditation.

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.”—COLLOSS. i. 12.

THIS inheritance, like every other, will be rightfully possessed only by those who are the heirs—“heirs of God and joint heirs with Christ.” Christ, the first-born among many brethren, owns and possesses it in his own right. He is heir of all things; and He distributes the possession among his own people, and makes them joint heirs with Himself. It is of his pure mercy and boundless love that He graciously associates his people with Himself: they share his throne; they see, yea, enter his

glory: they reign with Him. Where He is, there are they also.

How does the sinner become an heir of God? Not by natural birth, but by spiritual regeneration; not by doing, but by believing; not by any act of man, but by the agency of the Spirit of God. "Ye are the children of God by faith in Christ Jesus." When a sinner is awakened to know and live for eternal things; when he repents with godly sorrow; when he has the faith that receives Christ Jesus, as the Scriptures set Him forth, then he has the title to this heavenly inheritance.

It is an inheritance of the saints!

None but those who are sanctified in Christ belong to it. "Know ye not that the unrighteous shall not inherit the kingdom of heaven?" Here the wheat is mixed with tares, sinners with saints, and false brethren with those who are faithful. This mixture of form and spirit, of the real and the fictitious, of the world and the spiritual, will not be found *there*. The Church on earth wears her sackcloth; the Church in heaven will put on her beautiful garments.

Here many mix with the saints of God who have nothing of their character; there He will thoroughly purge his floor, and gather the wheat into his barn. Nor will any of the saints fail to obtain that inheritance. It matters not what their earthly condition may be—their poverty, their trials, their tears; what outward distractions may have separated them from one another; what language they may speak, or in what clime they dwell; all will belong to this blessed company who are born again of the Spirit, and are breathing with heavenly desire to do the will of God. Nor will the multitude of the heirs divide and impoverish the inheritance. It is free as the air, and ample as the light of heaven. One saint's blessedness will not diminish another's. Each will inherit all things, as if there were no other but himself. All the little jealousies which now estrange Christian brethren and mar the Church will be forgotten, and the saints will assemble, wearing no robe but their Redeemer's righteousness; mentioning no name but his, whose blood redeemed,

whose abundant mercy pardoned, and whose power has kept them through faith unto salvation.

It is an inheritance of the saints in light.

Now, in the time of this mortal life, God's people are often in circumstances which could be more fitly described as saints in darkness. They are in heaviness through manifold temptations ; fast bound in the furnace of affliction ; heart and home alike lost, stay and staff gone. Or it may be, they are under God's thick cloud—the cloud no prayer can pierce ; bruised, burdened, broken down, under a crushing sense of the Divine displeasure. They walk in darkness, and have no light. But in that inheritance all this will be removed. They will be saints in light, absolutely and eternally ; joy without mixture of griefs, light without a cloud of gloom, holiness without spot of sin, and perfect deliverance from temptation and change. Then they will be in the fullest sense children of light. Here their progress in goodness and truth is as the morning light, which shines brighter and brighter, though

with dim and interrupted beams ; but there, in that inheritance, all obstructions will be gone, and they will bask in the perfect day. It was a bright view of this inheritance that Isaiah had, and intensely comforting to God's weary people, when he wrote : " The sun shall no more be thy light by day, neither shall the moon give light to thee, but the Lord shall be thine everlasting light, and thy God thy glory ;" and then he added, as just prolonging the last note in this hymn of consolation, " the days of thy mourning shall be ended." -

PRAYER.

O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of Christ our Lord, grant us grace so to follow thy blessed saints in all virtuous and holy living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee, through Jesus Christ our Lord. Amen.

O Almighty Lord and Heavenly Father, who hast brought me to a knowledge of thy

truth and faith in Thee, grant that I, being regenerate, and made thy child by adoption and grace, may daily increase in thy Holy Spirit more and more, until I come to thine everlasting kingdom. O grant that, amid all the changes and chances of this world, my heart may ever there be fixed, where true joys are to be found. Enable me to find rest in the consolation of thy Spirit, in the life-giving power of thy Word, in the sufficiency of thy grace and in the security of thine everlasting covenant. May I ever be content with whatever Thou art pleased to allot to me here, relying on thy promise that all things work together for good to them that love Thee. Take away from me all impatience and fretfulness of heart, and while I look beyond the dissolution of this mortal tabernacle to the house not made with hands, eternal in the heavens, let it be the desire of my heart not to be unclothed, but to be clothed upon, that mortality may be swallowed up of life. Let me be always confident, whilst I am at home in the body and absent from the Lord, that whether

present or absent I am accepted of Him. Let the same mind be in me that was in thine Apostle, that I may say with him : "To me to live is Christ, to die is gain." O most blessed Lord God, I beseech Thee to receive my petitions, presented in the name of thine own dear Son, Jesus Christ our Lord. Amen.

O gracious Saviour, do Thou present my poor unworthy prayers for acceptance at thy Father's throne, and add to them thine own all-prevailing intercession. Plead for me with an advocacy that can never fail. Amen.

O God the Holy Ghost, bestow upon me, I pray Thee, thy manifold gifts, the spirit of wisdom and understanding ; the spirit of counsel and Ghostly strength ; the spirit of knowledge and true goodness, for Jesus Christ's sake. Amen.

O Holy, Blessed, and Glorious Trinity, three Persons and one God, have mercy upon me. Amen.

[Or the following Series of Prayers may be used instead of the foregoing.]

MORNING.

Meditation.

“Remember not the sins of my youth, nor my transgressions: according to thy mercy remember Thou me for thy goodness’ sake, O Lord.”—Psa. xxv. 7.

How awful it is to think of the eye of God resting upon sin, discovering it, searching it out, penetrating through all disguises. I may forget the sins of my youth, the transgressions of past years. But God does not. Yet we are encouraged to ask Him to forget them, to remember instead, his “tender mercies,” and “loving-kindnesses.” We must not forget our sins if we would have God cease to remember them. We must call them to mind in order to confess them. Unacknowledged sin, or sin hidden, like Achan’s, excites the wrath of God. But the sincere confession of sin is pleasing to God, who is “faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

But should not the number or the greatness of my sins keep me back? No; the

Psalmist regards the greatness of his sin as a reason why he should come to God for forgiveness. It is so great, that a loving and compassionate Father can alone be expected to forgive it. He is merciful. What gems are these expressions "tender mercies" and "loving-kindnesses." Go back as far as you may, and you will find that they have been ever of old. There is a flavour of age about them that is very sweet and comforting. Many have known them, and through knowing them, are now enjoying the rest of heaven. Oh! that I may know and value them too. May they encourage me to come with all my wants, and to believe that God will supply all my need, "according to the riches of his grace in glory by Christ Jesus."

But there is a natural shrinking back, by one who feels he is a sinner, from contact with a Holy God. How shall I draw nigh? Observe the great plea which the Psalmist urges. "For thy name's sake." God's name means God's character. How is this revealed to us? God's love and God's justice are ever associated together. When

Moses asked God to show him his glory (see Ex. xxxiv. 5—7), the retributive justice of Jehovah is made part of his forgiving love and follows it. But the fullest revelation of the harmony between the two is through the only-begotten Son, who has declared the Father, and of whom one may indeed say, "They that know thy name will put their trust in Thee." (Read John i. 1—18.)

Have I then great sins to confess, I have also a great name to plead. This name is above every name ; a name which tells me that God is love ; a name which speaks of justice satisfied, and mercy abounding ; a name which makes whole ; which is as ointment poured forth. This name points to a salvation provided, and in pleading it salvation is secured. "The name of the Lord is a strong tower: the righteous runneth into it and is safe."

Shall I not put my whole trust in this name ? Shall I not rest on it for the past, the present, and the future ? Shall I not take it in my heart to God, and with the keenest sense of my sinfulness, with the

apest humiliation because of my unworthiness, plead it with Him, remembering that "there is none other name under heaven given among men whereby we must be saved, but the name of Jesus Christ Nazareth"?

"There is a name I love to hear,
I love to sing its worth;
It sounds like music in mine ear,
The sweetest name on earth.

It tells me of a Saviour's love;
Who died to set me free;
It tells me of His precious blood,
The sinner's perfect plea.

It tells me of a Father's smile,
Beaming upon his child;
It cheers me through this 'little while,'
Through desert, waste and wild.

It bids my trembling soul rejoice,
And dries each rising tear;
It tells me in a 'still small voice,'
To trust and not to fear.

Jesus ! the name I love so well,
The name I love to hear !
No saint on earth its worth can tell,
No heart conceive how dear."

PRAYER.

Almighty God, and merciful Father, I confess that I am not worthy so much as to lift up mine eyes unto Thee; but Thou art the same Lord whose property is always to have mercy. For thy name's sake pardon mine offences. Help me now to come to Thee with a broken spirit and a contrite heart. I acknowledge my transgressions, and mine iniquity would I not hide. Against Thee, Thee only, have I sinned. Oh! visit not upon me the punishment which my sins deserve.

Remember not the sins of the past. In thought, word, and deed I have offended against Thee. The remembrance of these sins, O God, is grievous unto me; the burden of them is intolerable. Yet I know that there is forgiveness with Thee, that Thou mayest be feared, and therefore I come: for thy dear Son's sake receive me. "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." I thank Thee, gracious Father, for thine un-

speakable gift. Oh! that I may value this gift more and more. Help me now this moment to receive it, to believe in the love and mercy of which it speaks to me.

O God, grant that Christ may dwell in my heart by faith. "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

O Thou, who didst die that I might live, Saviour of the world, hear me, pray for me, ask for me the grace of true repentance and real faith. Fulfil now thine own promise, "if ye shall ask anything in my name, I will do it."

Accept, most gracious God, my heart-felt praises for all thy mercies, for all thy forbearance and long-suffering. Help me to show forth thy praise, not only with my lips, but also in my life. Keep me outwardly in my body, and inwardly in my soul, that I may be defended this day from all adversities that may happen to my body, and from all evil thoughts that may assault and hurt my soul; through Jesus Christ my Lord. Amen.

NOON.

Meditation.

"For Thou hast delivered my soul from death: wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?"—PSA. lvi. 13.

WHAT a song this is to sing, "Thou hast delivered my soul from death." Like the bird let loose, that spreads its wings and takes its upward flight, even so does the delivered soul rejoice. The poor captive escaped from a dungeon into the glorious sunshine, begins to wonder at the darkness in which he lived, and the galling chains he carried; but even more does the pardoned sinner wonder at the living death from which he is delivered, and the bitter chains which have been broken. But am I free? Can I sing this song? Do I shudder at the past and rejoice in the present? "You hath He quickened who were dead in trespasses and sins." Has God quickened me? Do I know that my soul is dead unto sin, but alive unto God through Jesus Christ? Do I love the hand that set me free? Do

I delight in his voice, who called me out of darkness into his marvellous light? Can I praise Him? Then surely I can trust Him. He will keep my feet from falling. Ah, they do indeed need to be kept. How prone I am to fall. "The spirit is willing but the flesh is weak." Satan is strong. The world is alluring. O who shall keep me? Who knows my frame? who has a feeling for my infirmities? What time I am afraid I will trust in Thee. Think of the joy to which I am called, to walk before God, enjoying his favour, realising his presence, trusting his love. Shall I lose this by yielding to sin? No; I will, by the help of the Holy Spirit, walk in the path of holiness, in the light of spiritual life, in the joyous consciousness of possessing eternal life, till I enter into the light of glory in the world to come.

PRAYER.

O merciful and gracious God, who dost show to them that are in error the light of thy truth, help me now, I beseech Thee.
"Bow down thine ear, O Lord, hear me;

for I am poor and needy." I am sore distressed through the presence of sin.

"Mine enemies would daily swallow me up, for they be many that fight against me, O Thou Most High." Help, Lord, for my strength faileth me. I thank Thee that Thou hast delivered my soul from death. O keep me from falling. Keep me near to Thee, in thy most secret place. Heavenly Father, forsake me not ; give me now thy Holy Spirit ; help me to abide in Christ and follow Him. "Be Thou at my right hand, and I shall not be moved. Guide me with thy counsel now, and afterward receive me to glory." I ask all for Jesus Christ's sake. Amen.

EVENING.

Meditation.

"Whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust."—2 PET. i. 4.

How wonderfully has Jesus our Lord manifested his Divine power in healing,

restoring, and giving ! What is withheld ? Nothing that is good. He hath given us Himself to save us from death. He hath shown us in his own life how beautiful and glorious spiritual life is. He has made the contrast clear and striking between a perfectly holy and an unholy life. He has shined upon life and incorruption. He has dispelled the mists that hid them from our view. He has revealed God. He has promised to supply all our need, to give us his all-sufficient grace, that we may live godly, and walk humbly.

Through his own glory and virtue He has given us promises to encourage us in our struggles with sin now, and to lead us on to partake of the Divine nature. He is Himself "the portion of mine inheritance." This is indeed incomparably more than if I had all heaven and earth. He is now my Saviour, my friend, my bread, come down from heaven, my all. I can hold sweet communion with Him, and receive the choicest blessings from Him. Yet still there remains "an inheritance incorruptible, undefiled, and that fadeth not

away, reserved in heaven " for me through faith in the exceeding great and precious promises, as I am more and more being transformed after his likeness, and becoming meet for the inheritance of the saints in light. What a wonderful portion is this, which I may enjoy here; and what a marvellous prospect is this which is held out to me hereafter !

Am I really sensible of all this ? Our shallow cup of sorrow we may drain with resignation, since the deep cup of love stands side by side with it, and will never be empty. But observe the means which God appoints for the promotion of my holiness and happiness, and to enable me to realise the glory which shall be hereafter, " the exceeding great and precious promises " given unto us to use for this purpose. Am I so using them ? constantly, as my soul's spiritual food ; gratefully, as my Saviour's gift ; hopefully, as leading on to blessedness ? Do they enable me to subdue sin, do they wean me from the world, do they refresh my soul, do I plead them daily in prayer ? Let me

remember that there is no other way of escaping the corruptions that are in the world. It is this continual coming into my soul of the promises of my God that expels evil, and fortifies me against the assault of Satan. As these promises are mixed with faith in my heart, I am less inclined to yield to sin, to seek my happiness in the world, to wander from God; and as they are pleaded in prayer with God, so do I become more eager after heavenly joys, and more able to realise the presence of God. Surely, then, I will be more earnest and diligent in searching the Scriptures in future. What a power God has given to them, what honour He puts upon them! O that I may indeed be made wise unto salvation by them. May they be my songs in the house of my pilgrimage. May I never forget that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God."

PRAYER.

O Eternal and most Holy Lord God, I

desire to thank Thee for the Word of thy Truth, for the exceeding great and precious promises Thou hast given to me. I have not valued them as I should have done, nor realised the fulness of power and blessing that is in them. Help me to do so now. Thou hast encouraged me to plead thine own promises with Thee, and I would do so now. Remember the word unto thy servant upon which Thou hast caused me to hope. O Thou Father of mercies and God of all consolation, help me to hope now in thy word. Thou hast said "Ask," and I do ask for the Holy Spirit to guide me into all truth, to apply thy Word with power to my soul. Help me to resist the first suggestions of evil as they spring up within me, and to turn away mine eyes from beholding vanity. Help me to look to Jesus. May I through Him draw nigh unto Thee; may I by his grace and love become like unto Thee. Accept my grateful thanksgivings for the mercies of the past day, and of my past life. Grant that at eventide it may be light. May my re-

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maining days be my best days, more full of faith and love than any which have gone before. Be pleased to watch me this night, and all near and dear to me. I would remember before Thee all who are in sorrow and sickness. Help me to bear in mind that the close of life will soon come, and so to rest upon thy promises now, that they may be my strength and my joy then. Prepare me for my summons whenever it shall come, and when I pass through the waters do Thou be with me. For the joy that is set before me I would turn away from all that can grieve thy Spirit and dishonour thy blessed Son. O merciful God, who hast prepared for those who love Thee such good things as pass understanding, help me patiently to wait for them, and to expect them, through Jesus Christ, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

Spring.

The Period of Humiliation.

COLLECT FOR LENT.

Almighty and Everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those that are penitent, create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

Now doth the sun appear,
The mountain's snow decay,
Crown'd with frail flowers forth comes the infant year:
My soul, time posts away;
And Man yet in that frost
Which flower and fruit hath lost,
As if all were immortal here, dost stay !
For shame ! thy powers awake,
Look to that heaven which never night makes black,
And then, at that immortal sun's bright rays,
Deck thee with flowers which fear not rage of days.
—Drummond.

MORNING.

Meditation.

"I have heard of Thee by the hearing of the ear : but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."—JOB xlii. 5, 6.

As long as the soul abides in the darkness of sin and yields unresistingly to its motions, a false peace prevails. God is not truly known. A theoretical conception of his holiness is possible, but the vision of Him is dim and distorted. Foul stains defile the soul, but they pass without detection in nature's night, nor does any discovery of them strike shame or beget sorrow. But a beam of the true light forces its way through the closed eyelids of the sinner, and God is seen in his holiness. Straightway the ingrained impurities and the polluting sins of the heart and life start into view under the splendours of the revelation. And then a horror at the guilty past shakes and shatters the fabric of false peace. The Law is magnified and made

honourable, and keen humiliation for felt sin brings the soul into the dust of sincere contrition.

CONFESSION AND PRAYER.

O God, Father of Light, hast Thou seen me ? Hast Thou seen me ? Has thine eye of sleepless keenness followed my works of evil, my words of lightness, my thoughts of foolishness ? And are these things noted in thy book ? I confess my sin and my transgression is ever before me. All this evil have I done in thy sight. And yet I thought not so. I walked on in thick darkness, and knew not whither I went, nor saw the sin which I was daily adding to sin, but heaped up wrath against the day of revelation of thy righteous judgment. But now in thy mercy Thou hast made known to me the plague of my heart ; Thou hast showed me the exceeding sinfulness of my sin. The days of darkness were many ; but thy sun hath risen upon them, and the true Light now shineth. I see thy perfect holiness, thy pure and

constant glory, and it has shown me that I am vile and full of evil. I blush and am ashamed to look up to Thee, O my God ! I have sinned, and done amiss, and dealt very wickedly. I thought Thee even such an one as myself ; but Thou hast reproved me, and set before me the things that I have done.

O Lord, my God, let it be thy good pleasure to deliver me. Make haste to help me, O my God. Pour, I beseech thee, thy light into my heart, that I may know myself more thoroughly. See well if there be any way of wickedness in me. Open Thou mine eyes that I may know the plague of mine heart. Forbid it that I should any longer call evil good, or put light for darkness. Give me grace to discern things that differ, to avoid the evil, and to choose the good. Make thy way plain before my face, and strengthen me to walk henceforth amongst the children of the light. Yea, let my whole body be full of light, so that there be no part dark. By thine omnipotent grace sanctify me wholly, body, soul and spirit. And bring

me to the inheritance of thy saints in light,
for my blessed Saviour's sake. Amen.

I was alive without the law ;
I fancied peace secure ;
I felt no fear, no danger saw,
And thought salvation sure.

But when to my awakened soul
The law its power applied,
Then sin, though hidden deep, revived,
And I beholding died.

O who shall free my troubled heart
From sin's oppressive load ?
O wretched man, how shall I find
Acceptance with my God ?

Thanks be to Thee, my God ! thy light
Dawns on my stricken soul :
Christ has dispelled my darksome night,
His love hath made me whole.

NOON.

Adoration.

" But if thine eye be evil, thy whole body shall
be full of darkness. If therefore the light that is in
thee be darkness, how great is that darkness !"—
MATT. vi. 23.

It was full noon ; and the glowing sun of
Syria was pouring down its undimmed

brightness. But man's sin, culminating at that hour in the wilful rejection of Christ, eclipsed it. And as our sins, in awful burden weighed down the soul of the great Sin-bearer, the thick clouds rolled over his sky, and hid from Him the face of his Father. "My God, my God, why hast Thou forsaken Me?" The light that was in that land was darkness!

Even so, if we retain sin in our hearts, the noon-day of our life, which should reflect clearly the brightness of God's holiness, is clouded over. Instead of being light-bearers, we quench the light, both in ourselves, and in others. We neither enter into the light of God ourselves, and them that were entering in we hinder. Our example deters men. We love not the light, neither come we to the light, lest our deeds should be reprov'd. And they that love darkness rather than light, taking knowledge of us, walk in our steps, and stumble on the dark mountains. So we, who should have been unto men for their good, become unto them an occasion of falling. The light that is in

us is darkness, even a darkness that may be felt.

PRAYER.

O Saviour of the world, Who by thy cross and precious blood hast redeemed us, save me and help me, I humbly beseech Thee. Thou that lightest every man that cometh into the world, lighten my darkness! Fain would I be light in the Lord, giving light unto all that are in my house. But my soul is dark with sin. When I would do good evil is present with me. I am made to possess the sins of my youth. My soiled life, my halting walk, my sin-stained garments, these are a shame to me, and a hindrance and a reproach. I speak unto men, but I am unto them as one that mocketh. "Thou that teachest another," they cry, "Teachest thou not thyself?" O Thou Light of men, baptise me with the fire of thy Holy Spirit! Let it purely purge away my dross. Make me holy as Thou art holy: make clean my heart within me. Yea, cleanse me from all filthiness both *of the flesh* and of the spirit, that I may per-

fect holiness in thy fear. Then shall I teach thy ways unto the wicked, and sinners shall be converted unto Thee. Then shall men see thy good works in me, and shall glorify Thee, my Father, which art in heaven. I have lived too much to myself. Grant, Lord, that it may no longer be I that live, but that Thou, O Christ, mayest Thyself live in me, that so the life, which I now live in the flesh, may be wholly thine, and may, through me, become thy life in others around me. O Lord, hear: O Lord, forgive: O Lord, hearken and do this: O Lord, defer not, I humbly beseech Thee, for thine own name's sake. Amen.

“Be Thou, O Lord, within me, to strengthen me; without me, to watch me; over me, to cover me; under me, to hold me up; before me, to lead me; behind me, to bring me back; round about me, to keep off mine enemies on every side.”
—*Bishop Andrews*, A.D. 1648.

EVENING.

Meditation.

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”—
1 PETER i. 3.

I WOULD not live alway : and I thank God that the evening of my life-day comes on apace. O, give me peace at the last ! Yet how sorely have my sins weakened me ; how have they seared my conscience and warped my judgment ! Truly am I an unprofitable servant ; neither have I rendered back unto God for all the benefits which He hath done unto me. But though I be thus unworthy, yet, for the worthiness of Christ, my God hath not forsaken me—yea, He hath helped me ; yea, He hath upholden me with the right hand of his righteousness. I am kept, wonderfully kept, by the might of mercy. I know that in me, that is, in my flesh, dwelleth no good thing. If, then, there be found in *me* any good thing toward the Lord God

of Israel, it is all of grace. And who shall limit the work of pure grace? Shall not He, who hath begun a good work in me, carry it on until the day of Jesus Christ? In Him is no darkness at all: and in his light shall I see light. Welcome, then, the shadows which hide this too seductive world from my view. For as they fall, the true Light rises upon my soul. It is toward evening, and the day is far spent. It is evening; but at evening time there is light.

“ Hold Thou thy cross before my closing eyes.
Shine through the gloom, and point me to the skies.
Heaven's morning breaks, and earth's vain
shadows flee:
Through life, in death, O Lord, abide with me.”

PRAYER.

O Thou Searcher of hearts, teach me to know myself, even as I am known. Truly my sins have found me out. I cannot do the things that I would; for sin hath weakened me. The sight of mine eyes has gone from me, so that I see not the way of thy commandments. I cannot hear

thy voice saying, "This is the way, walk in it." I am feeble and sore smitten, and my strength hath failed me. O my God, hast Thou forsaken me? Nay, why do I charge Thee foolishly? Let me rather say it is mine own infirmity : these are the fruits of my own wrong-doings. Therefore my soul is vexed within me, and my heart within me is desolate. Yet, out of the depths I cry unto Thee. Lord, hear my voice. Look upon the face of thine Anointed, and save me from condemnation. I have destroyed myself: but in Thee is my help! Mortify and kill all vices in me, that henceforth I may serve Thee with full purpose of heart! Let me not go hence, until I can depart in peace! Say Thou unto my soul, "Thy sins are all forgiven." Purge me with hyssop, and I shall be clean: yea, wash Thou me, and I shall be whiter than snow. I wait for thy loving-kindness, O Lord: tarry not, I beseech Thee. The sorrows of death compass me round about. Do Thou, who hast overcome death, give me also the victory. Yea, do Thou who hast destroyed

death, and hast brought life and immortality to light, make death to be life to me! Mine eyes and mine heart are unto Thee. Let thy light turn my night into day! Even unto the day that hath no ending!

To Thee, the Triune God, the Father, the Son, and the Holy Ghost, be thanks, and love, and glory, now and evermore. Amen.

[Or the following Series of Forms may be used instead of the foregoing.]

MORNING.

Meditation.

“The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.”—Psa. xiv. 1.

THE voice that called to Adam, “Where art thou?” reaches me as I read this Scripture. I cannot escape it. Thou, O God, knowest me altogether, my natural character, my conduct, my alienation from Thee, my worldliness, my inclination to fulfil the desires of the flesh and of the

mind—these are all marked before Thee. But how great a fall from original righteousness! At first a temple of God; now the glory of true holiness departed: the human heart capable of love, joy, peace; now capable of being filled with all unrighteousness, and, as the result, hardened or afraid, almost wishing that there was no God either to fear, or to love and serve. Alas, how fearful this result of sin, that has found a lodgment in man's heart! It causes him to misjudge God's dealings, to misconstrue his character, to doubt his word, to neglect his grace, to disbelieve his love, to reject his call, to aim at independence. What proof of alienation! What manifestation of folly! What blindness to true excellence! What insensibility to goodness! What ingratitude for benefits! And yet with all this, what pride of heart, as if there were wisdom in thinking differently to God, and courage in disobedience, and safety in neglect of his laws! Surely this way of the workers of iniquity cannot prosper. God is right. Sin, separating from Him,

ruling in the heart, showing itself in the life, debases the nature and makes man a fool.

How practical and close is the application of all this. I cannot think of it, as a judge or jury might consider the guilt or innocence of a fellow creature. They might hear evidence, and might feel all the while compassion or abhorrence, while they themselves had no share whatever in the guilt of the guilty, and therefore no fear for its consequences. I may not—I cannot with a feeling like this consider the exceeding sinfulness of sin. It cannot be with pleasure that I contemplate it, even if the case were not my own. Man, in his fallen condition, having lost the image of God, welcoming the adversary of God as his adviser, willing to act under the influence of his temptations, a hater of God, alienated from God by wicked works, forgetting God in prosperity, murmuring against Him, and ready to blaspheme Him in adversity—this in any case would be sad; but this, alas, is my own case, independently of the grace of God. I can

but sympathise with one who said, "God be merciful to me a sinner;" and with another who said, "Hold Thou me up and I shall be safe." I am forced to acknowledge that the fault and corruption have become the disease of my nature, and that no part of it is as God made it. Far gone, indeed, from original righteousness! Experience and observation confirm this. Even those who are brought under the influence of restraining and sanctifying truth are oftentimes inconsistent. Even under the influence of the remedy the disease breaks out fearfully.

Here, then, I learn something of the malignity of sin. I learn what sin is, yet more, what salvation is. I discover what I deserve, and how much I owe to Him who was willing to suffer for my sins in his own body on the tree, and how much I should welcome that faithful saying, and worthy of all acceptance, too long and too much treated with neglect, that "Christ Jesus came into the world to save sinners."

PRAYER.

O Almighty God, the Creator of the world, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent, look graciously upon me, notwithstanding my unworthiness and sin. Thou, O Lord, hast searched me and known me. Thou knowest all the fault and corruption of my fallen nature. I am verily guilty in thy sight, because of the impurity of my heart and because of many actual transgressions. Help me to deplore them, and do Thou mercifully forgive. I would humbly desire to thank Thee for the hope of forgiveness, and for the provision Thou hast made for it through the Son of thy love. I cannot be thankful enough for the assurance that Christ Jesus came into the world to save sinners, and that there is redemption through his blood, even the forgiveness of our sins according to the riches of thy grace. I earnestly entreat Thee to give me a due sense of all the

loving-kindness Thou hast displayed towards a fallen and sinful world, and more especially for what Thou hast graciously taught me of my own interest in thy kindness and love. For adopting me into thy family, for the washing of regeneration, for the renewing of the Holy Ghost, and for all the blessings of this life which come to me through thy gracious covenant in Christ Jesus my Lord, I bless and praise thy Holy Name. Everlasting thanks to Thee, O Heavenly Father, that Thou condescendest to admit me into fellowship with Thee, and with thy Son Jesus Christ, and givest me so many daily proofs that Thou hast been mindful of me in my low estate. I feel that if I could only walk with God, I should be happy. But Thou, O Father, knowest my weakness and frailty, how ready I am to give way to sinful desires, to unholy feelings, to temptation, and provocation and forgetfulness of Thee and of thy will, to follow either the lust of my own sinful heart, or the multitude that do evil.

And now that I am to enter on the

duties and trials of another day, I fear for myself. Do Thou hold me up, and I shall be safe. Do Thou strengthen me, for without Thee, with a sinful heart and in a sinful world, I cannot but fall. Do Thou help me to be in the fear of the Lord all the day long, and for this purpose to watch and pray, that I enter not into temptation. Give me such an instinctive abhorrence of sin that I may shrink from it, whether in thought, or word, or deed, either in myself or in others. Lead me into the paths of usefulness, and let me lose no opportunity of gaining or doing good. May thy blessing rest on all my efforts to do my duty in that state of life which Thou hast assigned to me, and may I ever act as one who has been washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God. Mercifully and graciously hear me, O Heavenly Father, for Jesus Christ's sake. Amen.

NOON.

Meditation.

“And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.”—JUDE 23.

“HATING even the garment spotted by the flesh.” Alas, with the disease of sin in my heart, although mercifully checked, yet liable to break out afresh, I cannot venture into a world of sin, even on necessary duty, without danger of defilement. I have to tread in a crowded and miry path, and sometimes in a rough and thorny path. I have need to beware lest my outward garment may be spotted or torn by inconsistency which others can see, and my soul disturbed by feelings and tempers which cannot but grieve the Holy Spirit of God. Everything I see and hear around me speaks of the sad effects of sin on human life. What unhappiness in families; what discords in society; what divisions in the Church; what anxieties, and suffer-

ings, and mourning are all traceable to sin. The various sicknesses and infirmities of the body are a too apt type of the spiritual disease of the heart. It lames, it blinds, it deafens, it takes away the appetite for spiritual things; it unfits for duty, for trial, for enduring temptations. I see these evils in others; I find them in myself. Even a holy Apostle could say, "When I would do good, evil is present with me."

What thanks do I owe for the grace and example of my Saviour Jesus Christ. He was tempted, yet without sin. He endured the contradiction of sinners against Himself. When reviled, He reviled not again. When He suffered, He threatened not. Himself took our infirmities, and bore our sicknesses. He sympathised with the sorrowful, the needy, and the bereaved. "He went about doing good." Such be my aim. He will give strength to the faint who look to Him, and to the wearied, the troubled, and the heavy-laden, He promises refreshment and rest. His word is sure. In a sinful world we meet with

trouble ; in Him we have peace. May my prayer ever be—

“Rock of Ages, cleft for me,
Let me hide myself in Thee.”

PRAYER.

O Heavenly Father, who hast set forth thy blessed Son, our Saviour Jesus Christ, to be a refuge from the storm, and a shadow from the heat, in whom we may have peace, though in the world we may have trouble and vexation, graciously help me by thy Spirit to flee to Him for rest and refreshment. Blessed Saviour, receive me. I need thy protection, thy advocacy. I need thy cleansing blood to wash away every stain of sin, and thy sanctifying Spirit to strengthen me for every duty and trial. Yea, gracious Lord, I want the mind that was in Thee, that I may not be overcome of evil, nor be vexed and irritated by the provocation and inconsistencies of others, to do or think anything that may be displeasing to Thee. May I ever bear in mind that I profess to be the disciple of

One who went about doing good, and may I have grace to walk in the blessed steps of thy most holy life.

And O, merciful Father, Thou who didst so love the world as to give thy only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, let the riches of thy forbearance, and long-suffering, and goodness be extended to all those with whom I am brought into contact. May I put no stumbling-block in any one's path, but by the exercise of Christian gentleness, and by constant acts of Christian love, lead all with whom I have to do to glorify Thee. Trusting to be strengthened by thy good Spirit for every good word and work,

“Forth in thy name, O Lord, I go,
My daily labour to pursue;
Thee, only Thee, resolve to know
In all I think, or say, or do.”

Amen.

EVENING.

Meditation.

“Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.”—EPHESIANS v. 6.

FEARFUL indeed are the results of sin which are put down here as in a catalogue. Man's mind and heart and conduct all alienated from God! Is it surprising to find in the world untruthfulness, dishonesty, corrupting conversation; to say nothing of the things of which it is a shame even to speak? Let me not forget that the true Physician, who knows what is in man, traces all these evils to the disease of the heart, and that from this I am not myself free. Well might one say, “My heart showeth me the way of the ungodly.”

I can account now for the bitterness, and wrath, and anger, and clamour, and evil speaking, and malice, of which I hear and see something every day. The heart from which these evil things proceed is not right *in the sight of God*. It was surely the

disease of sin that produced the "moral putrefaction," which testimony, that cannot lie, tells me was the condition of the Gentile world even under the influence of civilisation and learning. It was the disease of sin that produced the criminalities and vices which made it a wonder that the Jewish world was not swept from the earth. It must be the disease of sin that produces the characteristics of the perilous times of which the Bible warns me, when men become self-lovers, money-lovers, pleasure-lovers, rather than lovers of God, having the form of godliness, but denying the power thereof.

I breathe in a tainted atmosphere, and may not forget that the infection of nature affects myself. Let me ask, What has been *my* course this day? Have I kept in mind that the Redeemer, to whom the world belongs, is soon coming to assert his dominion over it? Has He not warned me to take heed, lest that day come upon me unawares. If I have been preserved from the error of the wicked, kept from falling into gross sin or inconsistency, have

I been careful to keep my heart from being overcharged with the cares of this life? Have I abhorred that which is evil? The command is not to suffer sin in another, but in any case to reprove it. Has this been done with wisdom, with faithfulness, with humility, considering myself lest I also be tempted? I need also to think of opportunities neglected or unimproved. Sins of the tongue manifest the disease of the heart. The throat is an "open sepulchre" from which the corruption of the heart manifests itself. The tongue is "a fire, a world of iniquity." The poison that is "under the lips" is too often infused into the remark that stabs, or detracts, or is unkind. The mouth is not opened with wisdom, but is full of bitterness. Does any of this sin, I may well ask, rest upon my soul, as the result of my intercourse with the world this day? Is there anything I feel I ought to have done or said that I have not done or said, or that I have not done or said as wisely as I ought? Has anything been done or said that I am *sorry for*; or that my Heavenly Master

would not have done or said, and of which therefore He does not and cannot approve ? Thankful may I be that there is a fountain opened for sin and uncleanness, in which I may wash and be clean. By this means alone can I lay me down in peace and be at rest : the peace of pardoned sin ; the rest of a soul conscious of the love of that merciful Saviour who meets my earnest desire, " Wash me, Saviour, or I die," with his own gracious assurance " I will, be thou clean."

PRAYER.

Almighty and everlasting God, the Father of our Lord Jesus Christ, who hatest nothing that Thou hast made, and desirest not the death of a sinner, but rather that he may turn from his wickedness and live, I retire from a world of sin and trouble to give thanks unto Thee at the remembrance of thy holiness. I am myself indeed unfit to come into thine immediate presence, stained and polluted as I am with the sin of my own heart, and contracting defilement continually.

But Thou hast mercifully called me, not to uncleanness, but to holiness. O that I may be cleansed from all my sins, and obtain such pardon and peace that I may henceforth serve Thee with a quiet mind. I thank Thee for giving me this wish, and for thine own blessed assurance that the blood of Jesus Christ thy Son cleanseth from all sin : may this be my happy privilege. Mercifully forgive all that Thou hast seen amiss in me to-day. Pardon my shortcomings and my transgressions, that I may rest in the consciousness of thy Fatherly love, and be at peace in my own conscience, and with all the world. And O may I be permitted to plead with Thee for others ; for all that are near and dear to me, for all with whom in thy Providence I have been brought into contact to-day ; for all who are in any special need because of temptation, or sorrow, or sickness, or approaching death. May their every want be supplied from the fulness of thy mercy in Christ Jesus.

I heartily thank Thee, blessed Lord, for *the revelation of thy grace and of thy*

purposes towards this fallen world. I humbly adore Thee for thy riches of forbearance and longsuffering. O that it may please Thee shortly to accomplish the number of thine elect, and to hasten thy kingdom. I would wish very heartily to rejoice in the prospect of it. O that Thou wouldest speedily manifest thy grace and glory. Remove the veil of prejudice and unbelief from thine ancient people. Yea, do Thou destroy the veil that is spread over all nations. Bring in the fulness of the Gentiles. Take away the rooted sorrow from human hearts. Swallow up death in victory. Let the earth be filled with the knowledge of thy glory, as the waters cover the sea. Even so, come, Lord Jesus ! Meanwhile, before the victory is completed, strengthen thy faithful soldiers and servants for the conflict preceding it. Help, Lord ; for some of thy servants fear that the faithful will fail from among the children of men. Grant a large outpouring of thy Spirit, even in our own day. Raise up many witnesses for Thee and for thy truth, and qualify them for the duties to which

they are called. Let not man have the upper hand. Hasten the time when the accuser of the brethren shall be cast down, and when he shall deceive the world no longer.

Blessed consummation! At the name of Jesus every knee shall bow. Men shall be blessed in Him, and all nations shall call Him blessed. Let me see that day, gracious Lord, as a member of thy ransomed and glorified Church. Then will my prayers be ended. Even in anticipation of it I join with all who can truly sing—

“Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen.”

“Jesus shall reign, where’er the sun
Doth his successive journeys run,
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.”

Summary.

The Type of Completed Salvation.

COLLECT FOR EASTER.

Almighty God, who, through thine only-begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, we humbly beseech Thee, that, as by thy special grace preventing us, Thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

"I was a stricken deer that left the herd
Long since. With many an arrow deep infix'd
My panting side was charged, when I withdrew
To seek a tranquil death in distant shades.
There was I found by One, who had himself
Been hurt by th' archers. In his side He bore,
And in his hands and feet, the cruel scars.
With gentle force soliciting the darts
He drew them forth, and healed, and bade me live."

COWPER.

M O R N I N G.

Meditation.

"Who 'his own self bare 'our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—1 PETER ii. 24.

WHAT unsearchable riches of mercy are here! Here I see a suffering Saviour: a Saviour suffering in my stead. My ransom was his life, the price of my redemption his obedience unto death, even the death of the cross. "He was wounded for our transgressions and bruised for our iniquities." Yea, wounded and bruised for mine.

Let me meditate on the Lamb of God, the meek and lowly Jesus, as "He is led as a Lamb to the slaughter." Long before that last scene of agony, He has sorrowed and suffered, and has "endured the contradiction of sinners against Himself." See Him in the garden in that great sweat of blood,—prostrate on the ground: his soul amazed and very heavy: "exceeding sor-

rowful, even unto death." Three times over He cries in his agony: "O my Father, let this cup pass!"

Let me think of that scene in the judgment-hall, where, deserted by friends, He is confronted by malignant and powerful enemies. Blind to his Divine goodness, deaf to the voice of reason, dead to sweet pity, they mock and revile Him, and deride his kingly claims. They clothe Him with purple, and plait a crown of thorns and put it on his head; and they made long furrows on his back with the cruel scourge. And now they hurry Him through the streets with the savage cry: "Away with Him, away with Him; crucify Him, crucify Him!"

They nail Him to the cross, and raise Him, naked and bleeding, amid shouts and laughter to the accursed tree. As He hangs between heaven and earth, they taunt and revile Him, "If Thou be the Son of God, come down from the cross." "He saved others: Himself He cannot save." And now, crown of all his sufferings, there comes the mysterious darkness, and the

clouded soul, and the exceeding bitter cry : "My God, my God, why hast Thou forsaken Me?" The Father has called "the sword to awake against his Shepherd and Fellow;" and it pierces home to the soul of the Son, who is "bearing our sins in his own body on the tree." He dies "the just for the unjust to bring us to God." He is "making peace through the blood of his cross."

Well may I ask, what must be the heinous guilt and "exceeding sinfulness" of that sin, which could not have been blotted out if the Lord had spared Him who was "made sin,"—who was "made a curse" for me? Ah! what sight so wonderful, so heart-subduing, as that of Christ dying on the cross for sinners! Behold how He loved us! Surely "his love was wonderful, passing the love of women." Here then is my hope. Life through the Saviour's death; salvation through his substitution; remission through his blood. Casting away every other hope of heaven but the death and righteousness *of Christ*, and clinging eagerly to his cross,

I would make Him who is "all my salvation," at the same time "all my desire."

I would see in the light of that Cross the evil of sin, and seeing it would "cleanse myself from it." I would fight against every unsanctified desire; every ungodly habit; every high thought and vain imagination; every worldly and wicked way. Looking at Jesus stricken, smitten, and afflicted for my sins, I would struggle against all that wounds Him; all that grieves his Spirit; against the right hand, the right eye, the right foot; against all that I may have been indulging in to my own loss, and to the dishonour of my God.

But let me rejoice, too, in this great salvation. The obedience has been rendered; the atonement has been offered; and now I may enter into rest. "Being justified by faith we have peace with God." Christ has purchased for me a salvation not clogged with any conditions,—a salvation which is mine "without money and without price."

Can this be possible? Then surely most "blessed" am I to "know this joyful sound,"—these "glad tidings of great joy."

Away, then, with doubts, and fears, and suspicions, and anxious inquiries. Rather let me be "filled with all joy and peace in believing," and "abound in hope through the power of the Holy Ghost." What more can I want to send me through this day with a calm heart and uplifted head, than the assurance that "I am Christ's:" that "my Beloved is mine, and I am His?" No condemnation!—then no separation! There may be fightings without and fears within: there may be "tribulation and distress;" but am I not "in all these things more than conqueror through Him that loved me?" May I not say with the Apostle, since the Apostle's Saviour is mine: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord."

Then in the strength of his grace, and in the knowledge of my acceptance, I will endeavour to go through this day in the

comfort of his love, and the joy of his salvation. "The joy of the Lord is the strength of his people ;" it shall also be mine ; I shall strive to enter this day into the full meaning of the words : "Blessed is the people that know the joyful sound ; they shall walk, O Lord, in the light of thy countenance."

PRAYER.

O Almighty and most merciful God, Father of our Lord Jesus Christ, I come to Thee this morning to praise Thee in the Name of thy dear Son for thy unspeakable mercy and grace. I thank Thee for thine inestimable love in redemption ; that Thou didst "not spare thine own Son, but gavest Him up for us all, that with Him Thou mightest freely give us all things." I bless Thee for all He suffered on my behalf : for his agony and bloody sweat, and cross, and passion, and precious death, and burial. I glorify Thee for the finished salvation that is in Christ ; and that his righteousness is unto all, and upon all them that believe. I accept with

gratitude and joy the great gift of thy love, and casting away all trust in anything, or any one but Jesus, I say, "None but Christ; none but Christ." My sins are many: "More in number than the hairs of my head:" so great that "I am not able to look up;" but "his blood cleanseth from all sin:" can make "the scarlet white as snow, and the crimson like wool." That blood is my plea. Through it I have "boldness to enter into the holiest;" through it I "draw nigh with a true heart in full assurance of faith." O "give unto me pardon and peace, that, cleansed from all my sins, I may serve Thee with a quiet mind." For, being saved, I would sing thy praise. Being saved, I would serve Thee in the beauty of holiness. I desire to go forth to-day, in the strength of thy Divine forgiveness, to the various duties that lie before me; and may I be enabled to "walk in the light of thy countenance," in the comfort of thy love, and in the joy of thy salvation! May I allow nothing to damp my zeal; deaden *my affections*, mar my service, or be a

hindrance to my advance in grace. May all men "take knowledge of me that I have been with Jesus;" and by "walking in the Spirit," and "setting my affections on things above," may I be able to "adorn the doctrine of God my Saviour in all things." May "the joy of the Lord be my strength," my strength against temptation,—against an anxious or over-careful spirit,—against irritability or despondency; and may those with whom I meet this day be brought to acknowledge from the inward peace reflected in the outward conduct, that "happy is that people whose God is the Lord." Grant this, O Heavenly Father, for the sake of Jesus Christ thy Son. Amen.

HYMN.

O Jesus, our salvation,
Our Prophet, Priest, and King,
To Thee in adoration
We prayers and praises bring!
Before Thee, Lord, most holy,
Who art our all in all,
In supplication lowly,
We at thy footstool fall.

We come in prayer confessing
Our sins that need thy grace ;
O shed on us thy blessing,
The brightness of thy face ;
And grant that heal'd, forgiven,
Washed in thy cleansing blood
Our hearts may rise to heaven,
At peace with Thee and God.

We come our praises bringing
For mercies rich and free ;
We come with joy and singing,
To give ourselves to Thee.
O guard us, guide us, feed us,
For Thou alone canst save,
And safely, Jesus, lead us
Across life's troublous wave.

NOON.

Meditation.

“ Now in the place where He was crucified there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus.”—JOHN xix. 41, 42.

It was all over now. The sorrows and the sufferings were at an end. The mocking, and the scourging, and the cruelty were past. The enemy has done his worst. *Death* has done his work. The Saviour

has yielded his Spirit into the hands of God. The Son of God has gone back to the bosom of the Father.

“ At length the worst is o’er, and Thou art laid
Deep in thy darksome bed :
All still and cold, beneath yon dreary stone,
Thy sacred form is gone ;
Around those lips, where power and mercy hung,
The dews of death have clung :
The dull earth o’er Thee, and thy foes around,
Thou sleep’st a silent corse, in funeral fetters
wound.”

Kind hands take down the body from the cross, and bear it reverently to the tomb. The disciples and the women look in the face of the dead ; kiss the cold brow ; wash the bloody wounds ; wrap the body in linen cloth ; prepare a bed of spices for it, and slowly and sadly withdraw. The stone is rolled to the door of the sepulchre, and Jesus rests with the dead. He that died for our sins was buried ; went down to the grave ; bore the whole punishment of our sins, and humbled Himself to the dishonours of the tomb. His human soul went to Paradise : to the undiscovered

region where the disembodied spirits of the saints dwell.

Let me hold that burial in my mind for a few moments, and meditate on its grace. I would be buried with Christ in that grave, that I may rise with Him into newness of life here, and unto the resurrection of life hereafter.

"In the place where He was crucified there was a garden, and in the garden a new sepulchre." It was in a garden man fell; it was in a garden that death entered at the first. And now—blessed thought!—man is redeemed in a garden, and the last enemy is destroyed in a garden.

And surely the grave has changed its aspect, since Jesus died. It has no terror now for those who trust in Christ. In passing through the dark valley He has left a track of light to guide us through its shadows to the mountains of spices beyond. "Blessed are the dead which die in the Lord." Standing even at the grave's mouth, with that black and yawning pit before us, we can raise the song—
"O death! where is thy sting? O grave!

where is thy victory?" Them that sleep in Jesus will God bring with Him at his coming. "Thanks be unto God which giveth us the victory, through our Lord Jesus Christ."

PRAYER.

Merciful God, Father of our Lord Jesus Christ, I bless thy holy Name that Christ died for our sins, according to the Scriptures, and that He was buried. My heart goes up to Thee in praise for the fulness of salvation that is in thy dear Son, and that "we have access by faith into this grace wherein we stand." Knowing that all sin has been atoned for, and thus freed from the burden of guilt, and knowing in whom I believe, I would rejoice in thy pardoning love, and say from sweet experience of thy goodness, "Blessed is he whose transgression is forgiven, whose sin is covered." Take from me all distrust of thy love, all doubt of thy willingness to bless me; and give me grace to receive all that Thou dost freely give: acceptance, forgiveness, peace of conscience, a new heart, and a right spirit.

I beseech Thee to grant that, as I am baptised into the death of thy blessed Son, my Saviour, so by continual mortifying my corrupt affections, I may be buried with Him ; and that through the grave and gate of death I may pass to my joyful resurrection, for his merits, who died, and was buried, and rose again for me, thy Son Jesus Christ my Lord.

EVENING.

Meditation.

“ And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.”
—MATT. xxviii. 18.

JESUS has slept out his brief sleep. He has risen, and is about to ascend to the right hand of the majesty on high. He has fought the battle of salvation, and won the victory. He has crushed the serpent's head beneath his heel. The crown of thorns has been laid aside, and He is about to put on the diadem of the universe. The scarlet robe has been cast off, and He is to *clothe himself* in the vestments of glory.

He is to wield the sceptre over the universe of God.

What joy to think that He who suffered, and died, and was buried for me, has been "exalted with great triumph into the kingdom of heaven!" It is a delight to think that the face once "marred more than any man's" now shines like the sun in its strength, and that He who was once despised, and rejected, and blasphemed, in the high places above attracts every eye and fixes every regard, his praise employing every tongue, and swelling in every song. Thou didst Thyself say, O Lord, to thy disciples, "If ye loved Me, ye would rejoice, because I go unto the Father; for my Father is greater than I." I rejoice in thy exaltation. I rejoice to catch the fervour of love in heaven, and in hearing the song which thrills from every lip in heaven—"Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." I rejoice, Lord, that Thou, my Saviour, ever liveth to make intercession for me. What

then should make me afraid? My sins? They are, indeed, many; more in number than the "hairs of my head;" great, and grievous, and aggravated. But thou, O my Saviour, art "able to save unto the uttermost." Thy blood can cleanse me from all sin; can make the scarlet white as snow, and the crimson like wool. "Thine arm is not shortened that it cannot save; neither thine ear heavy that it cannot hear." I would receive in faith and in the fullest assurance the promise, "I have blotted out as a cloud thy transgressions, and as a thick cloud thy sins; return unto me, for I have redeemed thee."

I see in myself corruptions which are strong—an evil heart, a sinful nature. But is anything too hard for the Lord? Thou canst "change the heart of stone into a heart of flesh;" Thou canst subdue my strongest passions; Thou canst free me, though I be "tied and bound with the chain of my sins," and "deliver me from this hateful bondage of corruption into the glorious liberty of thy children." In my *warfare* with indwelling sin—with the

world, the flesh, and the devil—I will believe that “He that is for me is greater than he that is against me ;” and I will rely on the promise, “My grace is sufficient for thee ; my strength is made perfect in weakness.”

I will be “strong in the Lord, and in the power of his might.” What want have I so great that He is not able to supply it ? What danger so terrible can overtake me that He is not able to avert it ? What sorrow so deep can afflict me that He cannot relieve it ? True, I have a battle to fight ; but He has promised to make me more than conqueror, through his love. I have the devil as a subtle and powerful foe. Can he go one step farther than my Saviour chooses to permit ? I have deep waters to pass through ; but can I sink while his hand upholds me, and his voice is heard above the roar of the billows, saying, “Peace be still :” “It is I, be not afraid ?” I have fiery trials to endure. Can a hair of my head be harmed, or the smell of the fire pass upon me, when the Son of God himself walks hand in hand

with me in the furnace, and in all my afflictions is afflicted too? Nay, as all power is given unto my Saviour, may I not feel certain that my very sorrows and afflictions, my losses and crosses, will be turned into blessings: that all is being overruled and is working together for my good?

I will rest to-night under the shadow of thy wings. Thou givest thy beloved sleep. In sleep I will seek that rest which soothes weariness, recruits strength, and makes me the fitter for thy service; I may feel, how near to me is thy great presence: that "underneath are the everlasting arms, and the eternal God is my refuge." O God, all is well between Thee and me. I enter into rest to-night with the blessed words in my heart, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." What can I be but confident, trustful, courageous, when I think that unlimited wisdom, and *power*, and love, combine in the person

and character of Jesus for my safety, and that it is my Saviour who says, "All power is given unto me in heaven and earth?"

PRAYER.

"Almighty God, and Heavenly Father, who hast exalted thy only Son Jesus Christ with great triumph into thy kingdom in heaven, leave me not comfortless, but send to me thine Holy Spirit to comfort me, and exalt me unto the same place whither my Saviour Christ has gone before." I thank Thee for the honour Thou hast conferred on thy dear Son: that Thou hast set thy King on thy holy hill of Zion. I praise Thee that "in Him dwells all the fulness of the Godhead bodily;" and that "having led captivity captive, He has now received gifts for men." O Lord, give unto me the richest gifts of thy grace—pardon, peace, the Holy Spirit: all that pertains to life and godliness. Forgive anything Thou hast seen wrong in thought, word, and deed during the past day. Blot out its trans-

gressions. Grant me the strength which I need for service, to resist and overcome temptation. Give me the spirit of love, and of power, and of a sound mind. Grant that the close of each day may see me growing in grace, and advancing ever farther on the narrow path which shineth more and more unto the perfect day. May each day see me gaining some fresh victory over sin and over self, and some fresh meetness for the inheritance of the saints in light. O Thou Great Shepherd of the sheep, make me, through the blood of the everlasting covenant, perfect in every good work, to do thy will, working in me that which is well-pleasing in thy sight. So, if I should never open my eyes again in this world, I should pass into thy presence; or, if Thou shouldest come for thy people, Thou wouldest receive me unto thyself, that where Thou art I might be also.

O Lord, hear me for thy mercy's sake. Keep me during the night watches, and when I awake in the morning, may I find myself still with Thee.

Grant this, for thy mercy's sake. Amen.

HYMN.

Christ ascends with songs exultant,
And the trumpet's thrilling sound ;
While ten thousand thousand angels
Gird Him with their cohorts round.
Lift your heads, ye starry portals !
Open, everlasting doors !
Let the King of Glory enter,
Tread again the crystal floors.

Roll back—ye jasper gates of heaven !
All your portals open throw !
Christ comes now to claim his kingdom ;
Place the crown upon his brow.
Fall down, angels, in your places,
As the Saviour passes on ;
Pay Him honour as He marches
To his high and rightful throne.

Blessed Jesus, as the needle
Turneth ever to the pole,
So my trembling heart turns to Thee,
All my mind, and will, and soul.
As the rivers seek the ocean,
All my being flows to Thee :
None on earth, and none in heaven,
Hold I, Lord, compared with Thee.

[Or the following Series of Forms may be used instead of the foregoing.]

MORNING.

Meditation.

"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."—PHILIPPIANS. ii. 8.

How wonderful is the Divine scheme for the salvation of mankind! Truly in it, "mercy and truth are met together, righteousness and peace have kissed each other." In it I can see the vindication of God's righteousness, an attribute too little remembered by me, but repeatedly proclaimed both in the Old and New Testaments. To Him, as a righteous judge, vengeance belongeth. He cannot overlook, but must punish iniquity. Yet through the atonement made for sin by his only-begotten Son, He can be just, and the justifier of the ungodly.

In this wondrous scheme I further see the truth of God manifested. God had declared death to be the penalty of sin, and, that his word might not be broken, *He inflicted it on his own Son*, the re-

presentative and substitute for a guilty world. The penalty having been paid for me, his word is pledged for my salvation, for if I confess my sins, God is faithful and just to forgive my sins, and to cleanse me from all unrighteousness.

Above all the love of God shines forth conspicuously. "In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world that we might live through Him."

And not only do I see the justice, truth, and love of the Father thus marvellously combined, but I see also exhibited in it the love of the Son. He who was in the beginning with God, and who was God, "laid aside his Divine glory, taking upon Himself the form of a servant, and being made in the likeness of man." When I think of the Babe lying in the manger of Bethlehem; the Boy in the Temple catechised by the doctors; the Man at work in the carpenter's shop; the Prophet of Nazareth, not having where to lay his head; the Master washing the feet of his disciples: and then remember that this was none other

than He who thought it not robbery to be equal with God ; when I remember that He took our nature upon Him, and became in all points, sin only excepted, a man like unto me, that He might perfectly obey that holy law which I and all mankind have broken, and then, as the representative of mankind, might suffer an accursed death for their deliverance from the penalty of transgression ;—when I remember all this, I can only say, in thankful adoration, that never, until I see Him in his glory, shall I be able to comprehend the length, and depth, and breadth, and height of the love of the Son of God in the redemption of mankind.

Until I see Him in his glory—He who humbled Himself unto death, could not be holden of death. As the Christ, the God-man, He had power to lay down his life, and power to take it again. He rose from the dead, and ascended into heaven, and sat down at the right hand of the Father. His resurrection and ascension in the same human nature in which He died, was a *manifestation* of the victory He achieved

over death. Not for Himself alone, but for me and all mankind. He is gone to prepare a place, that where He is I, and all who love Him, may be. What an exhaustless theme for meditation is the mystery of godliness. "God was manifest in the flesh; justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

PRAYER.

Almighty God, the Father of our Lord Jesus Christ, I approach Thee with a reverent awe of thy Divine majesty ; in the remembrance of thy perfect holiness, thine infallible justice, thy most strict truth, and with a deep consciousness of my own inborn corruption and manifold offences against Thee, in thought, and word, and deed. But I approach Thee in the name of thy only-begotten Son, whom Thou didst give to be the propitiation for my sins, and for the sins of the whole world, and whom Thou didst exalt to thine own right hand, to be a great High Priest, by whom I may come with

boldness to the throne of grace, assured of obtaining mercy, and finding grace in every time of need. O God, I adore Thee for thine inestimable love in that Thou hast redeemed me by thy Son, and regenerated me by thy Spirit. I bless and praise Thee that Thou hast given me grace to believe in Christ, and that thy justice and truth are pledged for my forgiveness and salvation. O that I may realise more perfectly that Christ has been made sin for me, that I might be made the righteousness of God in Him ! O that I may more clearly see in this wondrous interchange thine abhorrence of my sins, and thy love to me a sinner ! May the contemplation of it lead me to abhor sin, and to watch, and pray, and strive by the help of the Holy Ghost to keep myself from all iniquity. Deliver me, O God, I beseech Thee, from all those doubts and fears which do dishonour to Thee, and cause discomfort to my own soul. Grant unto me to have a full confidence in the sufficiency of Christ's atonement, and a steadfast assurance that as *Thou* hast reconciled me unto thyself by

his death, so Thou wilt much more save me by his life. Thou knowest, O Thou heart-searching God, all the sins to which I am prone. Give me grace to keep myself from those of which I am conscious, and discover to me those of which I am at present unconscious. Teach me continually to look back to Christ upon the Cross, wounded for my transgressions and bruised for my iniquities. Teach me, also, to look to Him raised from the dead, and exalted to thy right hand, crowned with glory and honour. May the contemplation of his majesty, and the remembrance of the sufferings through which He entered into it, dispose me to endure cheerfully all sufferings, and practise all self-denials which Thou shalt appoint for me, knowing that if I suffer with Christ, I shall also be glorified with Him. Grant to me also, that I may show my love to Christ by my love to my brethren who are in the world. Let it be my desire to promote the temporal and spiritual well-being of all who are in any way connected with me; bless me in my efforts to do them good. Thus may I,

remembering that He died and was buried like other men, so spend this day and all the days of my life, that an entrance may be ministered unto me abundantly into the everlasting kingdom of my Lord and Saviour Jesus Christ. Amen.

NOON.

Meditation.

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures.”—I COR. XV. 3, 4.

CHRIST died for my sins, was buried and rose again. This was the Gospel which the Apostle preached to the Corinthians, which they received, and by which they were saved, if they kept it in memory. How short, but how pregnant a creed! Short as it is, all the doctrine taught in St. Paul's Epistles is drawn from it. Let me carefully keep every particular in my memory and in my heart. At this hour let me meditate a little while upon his burial.

The burial of Christ. It testifies to his

perfect manhood. It testifies also to the completion by his death of the work which had been given Him to do in the form of a servant. On the cross He commended his Spirit into the hands of his Father, and then his body was laid in the grave. He had fulfilled all things belonging to his state of humiliation. It reminds me further that, as a disciple of Christ, I am buried with Him, buried with Him by baptism into his death, and I must show myself to be buried by the continual mortification of all my corrupt affections. Being buried with Christ I must bring all my sinful lusts, all my covetous desires, all my worldly animosities, all my evil passions, all my excessive attachment to earthly objects, to be laid with Him in the grave. O that I may thus approve myself to have been buried with Him, and finally through the grave and state of death may pass with Him to my joyful resurrection !

PRAYER.

Most gracious and merciful God, who gavest thine only-begotten Son to die upon

the cross, and his body to be laid in the grave, but didst raise Him up the third day and didst not suffer thy Holy One to see corruption, look upon me, I beseech Thee, in Him. Pardon for his sake all my sins, and grant unto me that, being buried by baptism into his death, I may continually mortify all my corrupt affections, and being raised up in the likeness of his resurrection, may walk in newness of life.

O Almighty God, Thou knowest the temptations to which I am most exposed from without and from within: give me grace as far as possible to keep myself from them, and when they cannot be avoided to resist and overcome them. Thou knowest also the works of the flesh to which I am most addicted, and the fruits of the Spirit in which I am most defective. Grant unto me to watch, and pray, and strive, that by the help of thy Holy Spirit I may refrain from the one, and successfully cultivate the other.

Deliver me, I beseech Thee, from the love of the world and of the things which are in the world. Enable me, while attentive to

my present duties and thankfully enjoying my present blessings, to keep my affections set on things above, where Christ sitteth at thy right hand, that when He shall come again He may receive me unto Himself, and where He is I may be also.

Grant this, O heavenly Father, for his sake who died, and was buried, and rose again for my redemption, my Lord and Saviour Jesus Christ. Amen.

EVENING.

Meditation.

"That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe."—
Eph. i. 18, 19.

WHAT abundant matter for my meditation is here! the hope of God's calling; the riches of the glory of his inheritance in the saints; the power exercised by Him towards believers, even such a power as He put forth in the raising from the dead, and exaltation to his own right hand, of the man Christ Jesus. Truly to know these

things, I need the Spirit of Wisdom and Revelation. I require to have my understanding enlightened by the Holy Ghost.

What a wonderful representation the Apostle has given us of God's work in Christ! The world was created by a word: "He spake and it was." But the raising up and exaltation of Christ required the exertion of his "mighty power," the power of his might. Is it to be supposed that the Almighty God had any difficulty in thus completing the work of man's redemption? This is what the Apostle seems to intimate; but I must not scrutinise his meaning too closely: the subject lies beyond the range of my understanding. I may, however, reverently contemplate the amazing love that designed a scheme requiring such a putting forth of God's power for my salvation. I may thankfully contemplate the wisdom that made Him who died for me upon the cross, my glorious High Priest, to intercede for me at the right hand of God, and the Head of the Church, to fill me and all its

members out of the fulness laid up for us in Him.

But there is something more for me to observe here, the work of God in believers. The Apostle illustrates the greatness of his power towards them by the work which He had wrought in Christ. The one is "according to," resembles, and corresponds with the other. Is this so indeed? Yes; if I am a believer in Christ, God has already by his Spirit wrought in me a work analogous to that of the raising from the dead, and the exaltation of Christ. He has quickened me, when I was dead in trespasses and sins. He has raised my soul from the grave in which it was buried. He has given me power—O that I may duly exercise it!—to ascend in heart and mind to the heavens where my Saviour is, and with Him continually dwell. And all this is only the earnest of what He will do: for when the Lord Jesus shall come again in his glory, then shall I be raised up from the grave, and this vile body shall be fashioned like unto his glorious body, and I shall be with Him for ever. Then

indeed I shall know what is the exceeding greatness of the power of God towards them that believe.

PRAYER.

Most gracious God, the Father of our Lord Jesus Christ, in whom I live, and move, and have my being, Thou hast brought me to the close of another day, and I desire, before I lie down to sleep, to thank Thee for all thy goodness, and to ask thy forgiveness of all my sins. Thou hast been very gracious unto me, supplying all my wants, and protecting me from all evil. But I have not been careful to fulfil my obligations towards Thee. I have this day left undone much that I ought to have done, and I have thought, and spoken, and done much that I ought not. O God, I deserve only thy wrath and condemnation. But blessed be thy name ! the blood of Jesus Christ cleanseth from all sin. Wash me, I beseech Thee, in that most precious blood, and grant unto me the assurance that I am safe in Christ for time

and for eternity. O my God, I would adore Thee, for that Thou hast by the working of thy mighty power raised from the dead our Lord Jesus Christ, and exalted Him to thine own right hand to be the High Priest of his people, so that, sinner as I am, I can come boldly to thy throne of grace, confident of obtaining mercy, and finding grace to help according to my need. I would adore Thee that Thou hast, I trust, by the working of the same power, made me a new creature in Christ, quickening me when I was dead in sin, and raising me up in the likeness of his resurrection. O God, I thank Thee that Thou hast taught me something of the power of the death and of the resurrection of Christ, enabling me in some measure to mortify my members which are upon the earth, and to raise my thoughts and desires and affections heavenward. But, oh ! how little have I yet learned of the exceeding riches of thy power towards them that believe. Give unto me, I beseech Thee, the Spirit of wisdom and revelation in the knowledge

of Thee. May my understanding be enlightened to discern the things which Thou hast promised to them that love Thee, and may my heart be stirred up to give more diligence to make my calling and election sure. Grant also, O God, that the Lord Jesus may be glorified by the increase of faith and love in all who call upon his holy name. And unto Thee who art able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Thee be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

Autumn.

The Pledge of Final Glory.

COLLECT FOR ASCENSION.

Grant, we beseech Thee, Almighty God, that like as we do believe thy only-begotten Son, our Lord Jesus Christ, to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

“For the Lord our God shall come,
And shall take his harvest home;
From his field shall in that day
All offences purge away;
Give his angels charge at last
In the fire the tares to cast;
But the fruitful ears to store
In his garner evermore.

“Even so, Lord, quickly come
To thy final harvest home:
Gather Thou thy people in;
Free from sorrow, free from sin;
There for ever purified,
In thy presence to abide;
Come with all thine angels, come,
Raise the glorious harvest home.”

ALFORD.

MORNING.

Meditation.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is."—1 JOHN iii. 2.

HAPPY family, in which all are the sons of God ! The bond amongst them must be love, and they speak of each other as "beloved." The feeling within them is gratitude, and so they speak often one to another, and say, "Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God." They have a holy joy which runs on into a blessed hope. The language of every heart is, "We would see Jesus !" and the prospect before all who walk by faith is this, "We shall see Him as He is !" The eye of the body may be dim, but the eye of the soul is bright. Seeing is believing. The opened heavens have closed over the believer's head ; but the glory of God, and the presence of the Lord Jesus are behind.

"Though now we see him not, yet believing we rejoice with joy unspeakable and full of glory." This is the privilege of our sonship. The child of God can say, "My Beloved is mine"—I have an interest in Christ—"and I am his;" Christ has an interest in me. "I know in whom I have believed."

"But we know that when He shall appear we shall be like Him, for we shall see Him as He is." Sweet surprise, to see his glory and his beauty, face to face! Glorious reality, to be like Him! A glorified body, a satisfied heart, a sanctified will, a perfected understanding—who will not long and look up, when such things are for him! "And every man that hath this hope in Him purifieth himself, even as He is pure." Christian hope and Christian holiness: how close and how continuous their union ought to be! "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

PRAYER.

Our Father, which art in heaven, we come to Thee in the spirit of adoption, as "joint heirs with Christ." "We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for thy great glory, O Lord God, heavenly King, God the Father Almighty." Thy love has spared us during the night past. Thy goodness has provided for us through all the days of our life ; help us to "show forth thy praise, not only with our lips, but in our lives ; by giving up ourselves to thy service, and by walking before Thee in holiness and righteousness all our days." We know not what this day may bring forth. We are in the flesh, and in the world ; but we are thy servants, and desire to do thy will. Send us the help of thy grace. We pray unto Thee, Our Father, to send us all things that be needful both for our souls and bodies ; to be merciful unto us, and forgive us our sins ; to save and defend us in all dangers, *ghostly* and *bodily* ; and to keep us from

all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this we trust Thou wilt do of thy mercy and goodness, through our Lord Jesus Christ. Amen.

O Father, holy Father, O righteous Father, we bow at the throne of grace. Thou hast said, Seek ye my face. Our hearts have said unto us, Thy face, Lord, will we seek. Our hands are empty, and we lift them up to be filled according to the good pleasure of thy grace. Our sins have been many; but we plead the precious blood sprinkled before the mercy seat. Lord, accept us in the Beloved. We are the clay, and Thou art the potter; mould us after the image of Christ. We are strangers and pilgrims upon earth; guide us with thy counsel, and after that receive us into thy glory. We know that thy service is perfect freedom. We pray for thy universal Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee. We pray for all that are near and dear to us, here or elsewhere, that we may all be

bound together in the bundle of life, and be heirs together of the grace of God. We pray to be kept this day, by the power of the Holy Ghost, so that we may be preserved from all evil, and may have a perpetual fear and love of thy holy name. And this we ask through Jesus Christ our Lord. Amen.

Lord of all power and might, who art the Author and Giver of all good things, we make our supplications and prayers before Thee, asking for such things as may be needful both for soul and body. Give us a godly sorrow for sin ; give us true repentance ; give us a living faith in the living Saviour, that having the Son we may have the eternal life which Thou hast given. We pray for strength to crucify the flesh, with the affections and lusts. Enable us to serve and please Thee in all godliness of living. We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee. Teach us some lesson of wisdom, by thy Word and Spirit, this day. Open before us some

door of opportunity, by which we may go in and work for Thee. Lift us up, in some blessed experience, by which we may know and bless Thee more and more. Give us a holy patience, give us a true humility, give us a simple confidence in Thee. Teach us that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Lord, receive these our prayers, which we offer unto thy Divine Majesty, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

NOON.

Meditation.

"The earnest expectation of the creature waiteth for the manifestation of the sons of God."—Rom. viii. 19.

THE redeemed family will have a new home. This earthly habitation—the creature, or thing created—by man's sin was subject to vanity. "Cursed is the ground

for thy sake ; in sorrow shalt thou eat of it all the days of thy life ; thorns also and thistles shall it bring forth unto thee " (Gen. iii. 17, 18). " Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness " (2 Pet. iii. 13). The sons of God have not yet been manifested in their glorious liberty, and in their public recognition, as when the Lord Jesus shall " present them faultless before the presence of his glory with exceeding joy " (Jude v. 24). But " the hope which is laid up for you in heaven " (Col. i. 5), the " hope of eternal life, which God, that cannot lie, promised before the world began " (Titus i. 2), is " that blessed hope " for which the children of God are looking. And as they look, they long ; and while they expect, they prepare. And so, " the grace of God, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world " (Tit. ii. 12). Foothold on earth may fail, but handhold on heaven

will sustain us. "Wherefore we, receiving a kingdom which cannot be moved, let us have grace that we may serve God acceptably, with reverence and godly fear" (Heb. xii. 28).

PRAYER.

Lord of all power and might, the Author and Giver of all good things, Thou hast prepared a place for thy people, and we pray Thee to prepare us by thy grace. "Here we have no continuing city, but we seek one to come." We come to Thee as thy children, and we know that Thou doest all things well. Teach us to live for thy glory. Help us to show forth thy praise. We see thy Fatherly hand in all things appointed for our good. We desire to love Thee above all things. Make us to delight in such things as shall fit us for thy presence in heaven. In the midst of the cares of this life we lift up our souls to Thee. From the midst of the experiences of thy goodness, we would in heart and thought thither ascend, whither our Saviour Christ is gone before. Lord, teach us, and

train us, and keep us for thine everlasting kingdom, through Jesus Christ our Lord. Amen.

O God, the Protector of all that trust in Thee, without whom nothing is strong, nothing is holy, increase and multiply upon us thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that finally we lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake, our Lord. Amen.

EVENING.

Meditation.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before Him."—Dan. vii. 13.

THE idea of the Gospel kingdom is victory; the triumph of the truth over all error; the conquest of grace in the believer over all sin; the mastery of the Saviour over Satan; the setting up of the Church of God in the midst of the ruin and the

wretchedness which sin has wrought. The idea of the heavenly kingdom is service. "Therefore are they before the throne of God, and serve Him day and night in his temple: and He that sitteth on the throne shall dwell among them" (Rev. vii. 15). So the saints in light will be in harmony with the mind and will of Christ, in sympathy with the purpose and pleasure of Christ, and in happy acquaintance with all the outworkings of the grace and government by which redemption has brought salvation to the people of God, and praise to the Lamb of God for ever. "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority, and power." And the idea of this universal kingdom is worship. "Then shall we know, even as also we are known;" and the results must be admiration, adoration, worship in its highest, holiest, happiest forms. "He that overcometh shall inherit all things" (Rev. xxi. 7). "The throne of God and of the Lamb shall be in it; and

his servants shall serve Him ; and they shall see his face, and his name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun, for the Lord God giveth them light ; and they shall reign for ever and ever " (Rev. xxii. 3—5). " The path of the just is as the shining light which shineth more and more unto the perfect day." What if there be clouds over our valley of humiliation ; there is broad day on the heights above. What if there be tears and trials during our discipline in the Church below ; " when his glory shall be revealed, ye may be glad with exceeding joy " (1 Pet. iv. 13). What if our worship here be feeble and fitful ; it is in germ and root of that self-same plant of grace, whose flowers, and fragrance, and fruit shall be perfected in the paradise of God. " Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus " (Heb. iii. 1). " Knowing in yourselves that ye have in heaven a better and an enduring sub-

stance" (Heb. x. 34). "Oh! the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him are all things : to whom be glory for ever. Amen" (Rom. xi. 33—36).

PRAYER.

"With angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory; glory be to Thee, O Lord Most High."

Lord God of our salvation, at the close of another day in our shortening human life, we bow before thy Divine Majesty in all humility and sincerity of faith. We acknowledge and bewail our manifold sins

and wickedness. We feel and we deplore the many weaknesses and inconsistencies of this day. Wandering thoughts and wavering purposes are known to ourselves and unto Thee, our God. Lord, pardon the iniquity of thy servants. Forgive us our sins, O God, who art rich in mercy. For thy great love wherewith Thou hast loved us, even when we were dead in sin, to the praise of the glory of thy grace, according to the riches of thy grace, according to the working of thy mighty power, seal us with that Holy Spirit of promise which is the earnest of our inheritance, until the redemption of the purchased possession, to the praise of thy glory. "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify thy name? For Thou only art holy; for all nations shall come and worship before Thee." Accept the homage of our hearts, Thou King of kings, through the mediation of thy blessed Son and our blessed Saviour, the Lord Jesus Christ. Amen.

To thy Fatherly care we commit ourselves and all our family this night. May all our souls find rest in the Lord Jesus, even as our tired bodies need rest in sleep. Teach us so to lie down in love and charity towards all men, as we could wish to enter upon the sleep of death. And whether we may rise again on the morrow in the life of grace or the life of glory, may we now say, "The eternal God is my refuge, and underneath are the everlasting arms." Lord, hear us, keep us, bless us, for Christ our Saviour's sake. Amen.

[The following Series of forms may be used instead of the foregoing.]

MORNING.

Meditation.

"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."—**ROM. viii. 17.**

THE glory of the Saints! "Heirs of God, joints heirs with Christ." Christ is the heir

of all things. All things were made by Him and for Him. The glory of this inheritance will be shared by his saints. They will inherit the kingdom prepared for them from the foundation of the world. The Lord's portion is his people, and He is waiting until they all come in the unity of the faith and of the knowledge of the Son of God into the perfect man, into the measure of the stature and the fulness of Christ. He is the Head over all things to his Church, which is his body: the fulness of Him that filleth all in all. Each saved soul is a part of the inheritance. Is a sinner converted? Jesus sees of the travail of his soul, and another jewel is added to his crown. Is the Gospel preached for a witness among all nations, and churches gathered in from Jews and heathen in every land? Are Jews brought to repentance, and the dust of Zion remembered? Jesus rejoices in the joy set before Him. Are souls refreshed by the means of grace, comforted under the preached Word, united together in the communion of his body and blood, strengthened under trial, re-

claimed from backsliding, and sanctified under affliction? This is an addition to his treasure. Every work of faith and labour of love, every grace, every prayer, every sigh, and every tear is another stone in the temple, another ornament of beauty placed in the storehouse of the Redeemer's glory. And what will be the joy of the Redeemer and the redeemed when the time appointed of the Father shall have arrived, when the minority will have expired, and He shall receive the inheritance? They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels. Oh, what a glorious spectacle for angels and for the world, to see not only the Heir crowned with glory and honour, having all things under his feet, but to see also every member in all the loveliness and comely proportion of every part, where less than the least of all shall not be missing, or a single grace wanting. What brightness shines in that diadem studded with brilliants, jewels from every region, precious stones from every land. Infants of days, and sinners a hundred years old; fools

and wise, young and aged, weak and strong, trembling penitents and experienced believers; babes, young men and fathers; pearls from the depths of guilt, and pure gold from the furnace of affliction; polished jasper from the waste howling desert, chalcedony beautiful in its cloud-colouring from the cheerless north; the sparkling emerald from its granite bed, and the soft chrysolite from the superficial sand; the heaven-tinted sapphire and the transparent amethyst—all shall shine in the coronet of the King of Glory, when He shall accomplish the number of his elect, and see the fulfilment of his mediatorial prayer. "Father, I will that they also whom Thou hast given me, be with me when I am, that they may behold my glory."

PRAYER.

O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son, Christ our Lord, grant that we may continually realise our fellowship and communion with the whole body of thy

Church, both in heaven and earth. May we come by faith to the Mount Zion and to the city of the living God, the heavenly Jerusalem, and to the innumerable company of angels, to the general assembly and Church of the First-Born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than the blood of Abel. May we sit with Christ in the heavenly places, and already begin to sing the song of Moses and the Lamb. Seeing we are encompassed about with so great a cloud of witnesses, may we run with patience the race that is set before us, blessing thy holy name for all thy servants departed this life in thy faith and fear, and looking unto Thee to give us grace so to follow their good examples, that we may be partakers of thy heavenly kingdom, and come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee. May the hope of glory raise us above the sorrows

of the world. In the time of trial, may we know that the Lord is at hand. In the time of reproach and persecution, that the Judge standeth at the door. The Lord cometh with ten thousand of his saints to execute judgment on the ungodly. In the time of fainting and depression, may we hear the voice of Jesus, "Behold I come quickly ; he that overcometh shall inherit all things." In the time of bereavement, in the hour of parting, in the chamber of death, and at the open grave, may we comfort one another with these words, "The dead in Christ shall rise first ; then we which are alone and remain shall be caught up together with them to the clouds to meet the Lord in the air, and so shall we ever be with the Lord." Finally grant, that in the general resurrection at the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, "Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world."

Grant this, we beseech Thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

“ Watchers of the weary night,
While they pace their lonely round,
Listen for the trumpet’s sound,
Seek the dawning light.

“ When shall lighten forth thy sign
Through the heavens ? O Lord, how long ?
When amid the radiant throng,
Shall thy coming shine ? ”

NOON.

Meditation.

“ Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”—TITUS ii. 13.

O MY soul, what is thy hope ? Is it an indistinct and somewhat vague idea of going to heaven, of being forgiven my sins at the great assize, of singing hallelujah with the saints in glory ? Or is it something definite and real ? My *faith* rests upon the sacrifice and intercession of Jesus,

and enables me to see and to believe in Him who is invisible ; so, that notwithstanding all my ignorance and infirmities as a sinner, I can rest, and rest absolutely, on Jesus. But my *hope* is looking upward and longing for the invisible to become visible, for the unseen to be manifested. I am waiting for the coming of Christ ; and what then ? I shall see Him eye to eye, and face to face. I shall be in his presence, and be changed into his likeness, and I shall go no more out, but be with Him for ever : this will be heaven. What would heaven be without Him ? O my Lord, preserve me from self-love in the anticipation of the future. Thou art all in all to me now ; Thou must be all in all to me hereafter. Much as I pray for deliverance from sin, much as I long for the rest which remaineth, and for the company of the redeemed, there is a bliss and a blessing far beyond and above all—it is the glory of Christ. All centres and ends in this. Wherefore God hath highly exalted Him, and given Him a name which is above every name, that at the name

of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Thine eyes shall see the King in his beauty. O how dim and insignificant will everything else appear in the light of his presence. The sun will be dark, and the moon will not shine in the brightness that excelleth. The Lord alone shall be exalted in that day. In the transfiguration upon the Holy Mount the disciples saw no man but Jesus only. And in the Regeneration, when the Son of Man shall sit upon the throne of his glory, the Church will see no man save Jesus only. Moses will have passed into his place, and Elijah into his place. Every ray of light, love and holiness which has been reflected in the great company of the saints will be centred in the Sun of Righteousness. And I saw no temple therein ; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it. For

the glory of God did lighten it, and the Lamb is the light thereof.

PRAYER.

O God the King of Glory, who hast exalted thine only Son Jesus Christ with great triumph into thy kingdom in heaven, we beseech Thee, leave us not comfortless, but send the Holy Ghost to comfort us by revealing those things which eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive.

O Lord Jesus, manifest Thyself unto us as Thou dost not unto the world. Form thine image in our hearts, the hope of glory. Come down and abide with us, and make a heaven in our souls with thy presence. Give to us a foretaste of thy kingdom. Seal us with the Holy Spirit of promise, the earnest of our inheritance, until the redemption of the promised possession. Give us to drink of that water, which is a well of water springing up into everlasting life. Satisfy us with thy favour and fill us with thy blessing, and although we see not Him who is invisible, yet be-

lieving may we rejoice with joy unspeakable and full of glory. While we are here on earth, may we have our conversation in heaven, looking for and hastening unto the coming of the Lord ; who will make all things new, even a new heaven and a new earth, wherein shall dwell righteousness. Even so ; come quickly, Lord Jesus. Amen.

EVENING.

Meditation.

“Thy kingdom come. Thy will be done in earth, as it is in heaven.”—MATT. vi. 10.

THIS petition, like all the petitions in the Lord's Prayer, is embedded in the sympathies and wants of humanity. In this disordered world the foundations are out of course, and we desire a king who will have power, and wisdom, and grace to restore all things. This is our prayer to the God and Father of our Lord Jesus Christ, the King of the whole earth, “Come, Lord Jesus, thy kingdom come.” In this three things are to be noticed.

1. Christ is the sovereign disposer of all things in Providence. "The kingdom of Jesus reacheth over all, ordering all things both in heaven and earth." Let me remember how He fed the multitude with bread in the wilderness, and supplied the guests with wine at the marriage feast; how He walked upon the sea, and made the winds and waves obey Him; how He exercised his dominion over the fishes, and over all living creatures, so that He had only to speak the word, and it was obeyed. This is my comfort. In all the trials, difficulties, and anxieties of life, I can go at once to Jesus. In loss of property, in disappointment, in bereavement, in sickness, in distress of mind, body, or estate, I can go to Jesus. I can bring the aching heart or the aching head, the burdened soul and the wearied mind, the sick member of the family or the diseased member of the body, and lay it at his feet in the full assurance that the Son of Man can as easily say, Thy sins be forgiven thee, as say, Take up thy bed and walk. Thus in my daily life I have Jesus always

ready to guide, to counsel, to restrain, to encourage, to strengthen and uphold, to sympathise and feel for me—a friend who loveth at all times, and sticketh closer than a brother. “Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven and earth, the sea, and all that therein is.” Psalm cxlvi. 5, 6.

2. Christ is the head over all things to his Church in the kingdom of Grace. When Jesus ascended into heaven He received gifts for men, and sitting at the right hand of God sends forth the rod of his power. The fountain-head and source of all spiritual authority and influence is in Christ. He has received of the Father what He gives to men. Out of his fulness we receive, and grace for grace. Who but those who have tasted that the Lord is gracious, can appreciate the sovereignty of his grace? Who but those who have been under his dominion can know the liberty and blessedness of being translated from the kingdom of darkness into the kingdom of his dear Lord? That

as sin hath reigned unto death, so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. This, then, is the relation in which we stand to Him now. In the varied experiences and temptations through which we are passing day by day, the one thing needful is that Christ should reign in our hearts, that every desire and feeling should be subject to his will. Our prayer will be habitually, "Thy kingdom come;" and the answer will be, "My grace is sufficient for thee."

3. Christ is the King of Glory. Jesus is exalted far above all creatures, and is worshipped by holy angels, and all the host of heaven. What more wonderful than that He should be made lower than the angels, and yet, for the suffering of death, be crowned with glory and honour. Wearing his many crowns He will come again in his glorious majesty as King of saints, and King of nations, as King of the Jews, and King of the whole creation, and as King of glory—then will his glory be revealed, and all the blest shall see it; and when He shall have delivered up the

kingdom to the Father, God will be all in all. Then will the song be sung, Glory be to God on High and on earth peace, good will towards men. For Thou only art holy, Thou only art the Lord, Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Thy kingdom come.

PRAYER.

O Lord Jesus Christ, who hast made all things, and by whom all things exist, we beseech Thee to send thy Holy Spirit to rule and direct our hearts, that we may submit to thy will, and serve Thee as our God and King more and more perfectly. Set up thy throne in our hearts, and make us to know that the kingdom of God is within us, is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Strengthen and enlarge thy Church. Send forth labourers into thy harvest. Gather together thine elect from both Jew and Gentile, and speedily hasten the coming of thy kingdom. Thou didst come into the world to destroy the

works of the devil. O, let thy power be known by overthrowing and subduing every enemy that exalts itself against Thee, and all wicked devices contrary to thy Holy Word. Let thy Gospel have free course and be glorified, and let the knowledge of the glory of the Lord cover the earth as the waters cover the sea. Let the kingdoms of this world become the kingdoms of our God and of his Christ, that every knee may bow before Thee, and every tongue confess that Thou art Lord, to the glory of God the Father. Amen.

“O for an echo of that chant of praise,
O for a voice to sing his mighty love !
O for a refrain of the hymns they sing
In the bright world above.

“Teach Thou our wayward hearts, and let them be
In stronger faith to thy glad service given,
Till o’er the margin of times’s surging sea
We sing the song of heaven.”

Prayers for Special Occasions.

O Almighty God, who alone canst order the unruly wills and affections of sinful men ; Grant unto thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise ; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found ; through Jesus Christ our Lord. Amen.

COLLECT.

Thy way, not mine, O Lord,
However dark it be ;
Lead me by thine own hand,
Choose out the path for me.

Smooth let it be or rough,
It will be still the best ;
Winding or straight, it leads
Right onward to thy rest.

I dare not choose my lot ;
I would not, if I might ;
Choose Thou for me, my God ;
So shall I walk aright.

The kingdom that I seek
Is Thine ; so let the way
That leads to it be Thine,
Else I must surely stray.

Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem,
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health :
Choose Thou my cares for me,
My poverty or wealth.

Not mine, not mine the choice,
In things or great or small ;
Be Thou my guide, my strength,
My wisdom and my all.

A. BONAR.

WHEN SUFFERING FROM SICKNESS.

“ Now no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”—HEB. xii. 11.

Meditation.

IN this my time of sickness it is an unspeakable comfort to refer all that happens to me to my heavenly Father's loving hand ! What strength it should inspire to feel sure that his wisdom measures out every drop in my cup of trial ! I am safe in his tender care ! With what

trust may I rest in his arms, and look up in his face and wait his will. Is he, indeed, my Father, through faith in Jesus Christ? Am I, indeed, his child, born again of the Holy Ghost, accepted in the beloved? Then as a father pitieth his children, my God will pity me and help me. He will neither fail me nor forsake me.

Shall I not be more anxious to gain from this trial spiritual teaching and profit than for the trial itself to be taken away? Let me make it a time of self-searching, a time for being still before God, a time for special communion with my Saviour. God has called me aside from the busy throng that He may speak to me and teach me lessons I could not learn in any other way, or not learn so well. I would fain keep before me my Master's words: "Every branch in me that beareth fruit He purgeth that it may bring forth more fruit." This trial is the husbandman's pruning knife. If He sees it necessary to cut deep, let me not shrink, but say from my heart, "My God, my Father, I know Thou dost not

willingly afflict ; thy will, not mine, be done."

More moulded to thy will,
Lord, let thy servant be,
Higher and higher still,
Liker and liker Thee.

Leave nought that is unsweet
Of all that is mine own,
Strip me, and so complete
My training for the throne.

PRAYER.

O my Father and God, look down on me in this my time of sickness and pain. Come very near to me, and let me feel myself near to Thee. My sins and shortcomings are all known to Thee ; forgive them for Christ's sake, and shed on my heart the peace that passeth understanding. In love Thou hast afflicted me. I praise Thee, O my Father, for the assurance that whom Thou lovest Thou chastenest. I turn to Thee in meekness, in trust, in hope. Oh give me abundantly the help I need. If it please Thee bless the means that are used for my restoration to health,

but in all my trial inspire me with a quiet confidence in thy love, and a patient submission to thy chastening hand. Sanctify to me thy fatherly correction. I put myself into thy keeping, for Thou art a strong tower to them who trust in Thee. Lord, I see not what is before me, but stretch round me the everlasting arms of thy love and I shall be safe.

But O my God and Father, speak to my soul in this my time of suffering. Teach me in thine own way, for none can teach like Thee. Take my heart and purge it of all that offends Thee. Uproot all my self-will and impatience, and fill me with an abiding sense of thy love. Quicken in me a holy jealousy of sin. Comfort me in times of depression, and make me strong to bear all thy will. The spirit is willing, but the flesh is weak. Gracious Lord, bear with my infirmities, and lift up my soul nearer to Thyself. My Saviour, I pray for grace to glorify Thee by following Thee in thy patient meekness, by learning obedience through this suffering. Withhold not from me the fulness of all blessing.

Supply my every need according to thy wisdom and love. Perfect in me thy holy work and will, and to thy name will I give the praise. Amen.

WHEN MOURNING FOR THE DEATH OF
FRIENDS.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."—1 THESS. iv. 14.

Meditation.

BE this, O my soul, thy spirit now. This bereavement, what is it but the voice of my Father whispering into the ear of his child a message of peace and warning. Be still, my soul, in his presence. Hush into silence every murmur, and listen in reverence, submission, and trust to his voice. Yes, I will look up and say to Him, speak Lord, for thy servant heareth.

How comforting to feel that God makes no mistakes. The wound is of his making, and it is only He who in his love and wisdom can heal it. It is hard to see one whom my soul loved withdrawn from *sight*, to think that in this world never

more will the loving hand soothe, nor the loving voice cheer. But God knows best. Shall I only receive good at the hand of the Lord? Shall I not, even in what the world calls evil, in what is indeed a grievous chastening, try to see mercy and good, tenderness and love? No, I must not, I dare not murmur. Let me rather kiss the rod and rest my sorrowing heart on Him who has appointed it. I will think of the tears of Jesus at Bethany, and will find comfort in the assurance of his loving sympathy. It is a time for trusting, not for questioning. Lean on Him, my soul, and He will give thee rest.

Above all, let me hear in this trial a note of warning, bidding me think of my own end, rousing me to live nearer to my Saviour, to be more diligent than ever in doing his work and will. Then, when called to render the account of my stewardship, I shall give it up with joy and not with grief.

Soon, soon to us our Lord will send : but first our
work be done,
Our battle fought, our victory sure, our course in
patience run :

Others will then be mourning us, as we are mourning now,
And while they put us in our shroud, a crown will
press our brow.

PRAYER.

Everlasting and gracious Father, where can I turn for help and comfort in this my deep sorrow, but to Thee? O my God, I lie in humility and submission at thy footstool. I open my troubled heart to Thee; mercifully pour in the soothing balm of thine own consolation. I cast myself on thy bosom; speak to me, uphold my fainting strength, quicken to new life my languid faith. My soul hangeth on Thee. I know, O Lord, that thy judgments are right, and that Thou of very faithfulness hast caused me to be troubled. Purge my sight that I may see thy faithfulness now, and thy tender love for my soul. My Father, my God, I would bear the cross Thou hast laid on me with an unmurmuring heart, and through my tears look up to Thee, my best, my dearest Friend.

Mercifully, O God, bless to me thy teachings in this trial. Oh take me by the hand

and lead me. I believe ; help Thou my unbelief. Show me thy way and give me grace to find it is the right way, though a way of sorrow and sadness. I am weak, be Thou my strength. Lord, reveal thy Son to me in all the tenderness of his sympathy and in the comforting of his blessed Spirit. Awaken in me a deeper longing after conformity to Christ. Sanctify to my soul this time of trouble. Train and teach me by the discipline of sorrow, that whenever I too shall lay me down to die, I may rest in Jesus, and await the time when, with all that are departed in the true faith of his holy name, I shall have my perfect consummation and bliss in his heavenly kingdom. This and all else Thou seest good for me I earnestly ask of thy Fatherly love, for thy dear Son's sake. Amen.

AT MARRIAGE.

O LORD JESUS CHRIST, who didst condescend to sit down at the marriage feast at Cana, and there in thy first miracle to manifest forth thy glory, let thy blessed

presence be ever with me, I beseech Thee, in the joys as well as in the sorrows of my life. Thou wast made a man like unto me in all things, yet without sin. Thou hast borne our griefs and shared our sympathies. Thou didst sit down in the home of Bethany. Thou didst hunger and thirst, and endure weariness at the well of Sychar. Thou didst suffer the beloved disciple to be upon thy breast, and didst weep at the grave of Lazarus. And now that Thou hast ascended to the right hand of the Father, and dost sit in glorious majesty, King of kings, and Lord of lords, let me believe that Thou art the same Jesus Christ yesterday, to-day, and for ever, perfect God and perfect man, with a reasonable soul and human flesh subsisting. I worship Thee that Thou art God to save ; I adore Thee that Thou art man to sympathise. Be with me, O my God and Saviour, in the joys of this day, and bless the union into which I have entered. Let thy presence sanctify all our happiness, and abide with us for ever.

Pour down, we pray Thee, the gifts of

thy Holy Spirit upon me and upon the partner of my life. Endow us with holiness of heart and purity of life. Give us tender affection and gentle sympathy with each other. Make our home to be the scene of peace and happiness, truth and justice, religion and piety, and draw us ever into closer union with each other by drawing us into closer union with Thee. Enable us to be true helpmates to each other, forbearing one another in love. Let us love one another with a pure heart fervently. Prosper us with all temporal bounties Thou seest to be good for us, and feed us with meat convenient. Enable us to set our supreme affections above, as those whose citizenship is in heaven, and who look for the inheritance incorruptible and undefiled, and that fadeth not away.

O God the Father, of whom the whole family in heaven and earth is named ; O God the Son, who art not ashamed to call us brethren ; O God the Spirit, who doth dwell in thy Church, and make every believing heart a temple of thy presence ; O Holy, Blessed and Glorious Trinity, three

Persons and one God, pour down upon us the riches of thy grace. Bless, preserve, and keep us. Fill us with all spiritual benediction and grace ; sanctify and bless us that we may please Thee both in body and soul, and may so live together in this life that in the world to come we may have life everlasting, and to Thee be glory and honour and power, world without end. Amen.

AT A BIRTH.

O God, Who art the Creator and Preserver of all mankind, I thank Thee that thy mercies are over all thy works, and that the old man full of years, and the infant of days are alike precious in thy sight. Thou didst send thy beloved Son into the world to be born of a pure virgin. Thou didst cause thy stars to shine over the place where the young child lay, and thine angels to rejoice at his birth. Thou didst overrule all the devices of the wicked, and keep thy Holy One from the wrath of Herod. Watch, I pray Thee, O God, for thy Son's sake, over the babe born in this house, and command thine angels, who do always see

thy face in heaven, to encamp round about.

O Thou tender Shepherd of the sheep, who dost carry the lambs in thine arms, and gently lead them that are with young, be gracious to the lamb thou hast added to thine earthly flock. Take the infant into thine arms as Thou didst take the children in the days of thy humiliation, and didst bless them. Temper the wind to the shorn lamb, and give it covert beneath the shadow of thy wings. Grant that it may be written in heaven, as it was recorded of the Son of thy love, that the child grew in wisdom and in stature, and in favour with God and man.

O gracious God, Thou hast provided in thy world milk for babes, and meat for strong men. Bless, we beseech Thee, all parents with thy Holy Spirit, and blend with the sweetness of parental love, the remembrance that all must stand at the judgment seat of Christ to give an account of the things done in the body. Pour thy blessing upon their offspring, and give them grace to bring them up for Thee, and to train

them in the nurture and admonition of the Lord. Let the children of this family be thy children, and be among the sheep that hear thy voice and follow Thee. Lead them in the way that they should go, and bring them safely to the heavenly fold, where the wicked shall cease from troubling, and the weary shall be at rest. Grant this, O Lord, for his sake, who died for our sins and rose again for our justification, Jesus Christ, thy Son, our Lord. Amen.

FOR A BIRTHDAY.

O ETERNAL GOD, Thou art from everlasting to everlasting, and a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Before Thee all flesh is grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away, but Thou art the same, and thy years fail not. What is man that Thou art mindful of him, and the son of man that Thou regardest him? Our days are *but as a shadow that departeth*, so soon pass

we away, and we are gone. Yet Thou hast kept me from my youth upwards, and protected me unto now. Thou hast preserved me in all my ways, and though others have fallen at my side, I have dwelt safely beneath thy buckler. Thou hast added another year to my life, and I magnify Thee for all thy mercy towards me, for Thou hast crowned me with goodness and truth. The living, the living, they shall praise Thee as I do this day ; the father to the children shall make known thy truth. Thou art the living God, and it is thine to kill and to make alive ; to put down and to raise up. Teach me to number my days that I may apply my heart unto wisdom. Let me commune with myself in my chamber, and be still. Make me honest with myself that I may examine whether I am in the faith ; that if my heart condemn me not, I may have confidence towards Thee ; and by the teaching of thy Holy Spirit, may add to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kind-

ness, and to brotherly kindness charity. Or if my heart condemn me, that I have cared for my own things and not the things which are Jesus Christ's, give me grace to repent of this my sin, and redeeming the time because the days are evil, to give myself unto the Lord who gave Himself for me. Make me fruitful in all good works to the praise of Him who hath called me out of darkness into light. Cleanse Thou me from secret faults and deliver me from presumptuous sins, lest they get the dominion over me. Let me not be anxious for my life, what I shall eat or what I shall drink ; or for my body, what I shall put on ; but enable me to believe that my Heavenly Father knoweth that I have need of all these things, and will provide for me what is right and necessary. Teach me to love the things that Thou commandest, and to desire that which Thou dost promise, that so amid the manifold and sundry changes of the world, my heart may surely there be fixed where true joys are to be found. Grant all these *things*, O Lord, according to thine own

riches in glory, through Jesus Christ our Lord. Amen.

WHEN MAKING A CHANGE OF RESIDENCE
OR OCCUPATION.

O God, who orderest the bounds of my habitation, and by thy Divine providence hast cast my lot in new pastures, be Thou ever with me, I beseech Thee, that beneath the shelter of thy wings I may go in and out, and be quiet from fear of evil. Go where I go ; stay where I stay ; and leave me not, neither forsake me. My life, my health, my abode, my occupation, my family and friends are all in thy hands, and I pray that thy will, not mine, may order all my goings. Thou hast bidden me to commit my way unto Thee, who showest thy almighty strength most chiefly in showing mercy and pity, and hast promised that Thou wilt bring it to pass. Fulfil thy word unto thy servant, and as Thou seest that I put my trust in Thee, so let me never be confounded. Make Thou my way plain before my face. Teach me to know thy will, and enable

me to do it. Give me grace to do all things heartily as unto Thee, knowing that from Thee I shall receive the inheritance of the reward. Give me strength both of body and of soul, that I may cheerfully accomplish all those thing which Thou wouldest have me do.

O blessed Jesus, who didst once visit us in great humility, and who in the days of thy flesh hadst not where to lay thy head, place thy mind in me by the teaching of thy Holy Spirit. Make me grateful for all that Thou dost give me, and contented under the absence of all which Thou art pleased to withhold. Give me peace and joy in believing. My I follow in thy footsteps and partake of thy fulness, and be renewed after thy likeness in righteousness and true holiness. Thou didst no sin, neither was guile found in thy mouth. When Thou wast reviled Thou reviledst not again, but didst commit Thyself unto Him who judgeth righteously. By thy stripes I am healed. I have been as a sheep gone astray, but am returned through thy grace unto the Shepherd and

Bishop of my soul. Teach me to come after Thee and take up my Cross and follow Thee. Keep me while I live, and when the time shall come for me to put off this my tabernacle, receive me unto Thyself, who, with the Father and the Holy Spirit, livest and reignest ever one God, world without end. Amen.

FOR THE TIME OF PROSPERITY.

O LORD GOD ALMIGHTY, whose is the world and all that therein is, the earth and the fullness thereof, and who fillest all things living with plenteousness, I bless and magnify Thee for thy goodness to me. Thou hast been very gracious unto thy servant, and hast crowned me with thy loving-kindness and tender mercy. Thou hast caused thy face to shine upon me, and hast cast my lines in fair places. Thy thoughts towards me are more than I can count: they are more in number than the sand upon the sea-shore. When I lie down, and when I rise up, I am still with Thee. What shall I render unto the Lord for all his benefits towards me. I will receive the cup of

salvation, and call upon the name of the Lord. Thou art my God, and I will praise Thee: Thou art my God, and I will exalt Thee. Every day will I give thanks unto Thee, and will bless thy Holy Name for ever.

O Thou that searchest the hearts and triest the reins of all men, Thou knowest my weakness, and that I am not able of myself to think anything that is good. I acknowledge my sinfulness, and my many transgressions are ever before me. I am a creature of impure heart, and unclean hands, unworthy to gather up the crumbs that fall from thy table. Deepen in me, O my God, a more adoring sense of thine unutterable love to me a sinner, who dealest with me exceeding abundantly above all that I can ask or think. Give me that due sense of all thy mercies, that I may show forth thy praise, not only with my lips, but with my life, giving up myself to thy service, and walking before Thee in holiness and righteousness all my days. Enable me in the enjoyment of thy gifts never to forget the Giver, and to use

all earthly things as not abusing them. Keep me from all selfishness of heart, and from indifference to the sufferings of others, and enable me to rejoice with them that do rejoice, and to weep with them that weep. Give me grace that I may not be entangled in the love of the world, or be led away from thy side by the deceitfulness of riches. Let not the good seed in my soul be choked with the cares, or riches, or pleasures of this world, or become unfruitful. So fill me with the love of Thee and of thy Son, that I may count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. Support me constantly with the all-sufficient grace of the Holy Ghost, and establish, strengthen, settle me in thy faith and fear, through Jesus Christ my Lord. Amen.

UNDER TEMPORAL ANXIETY.

Bow down thine ear, O Lord, and hear me. My God, save thy servant that trusteth in Thee. Be merciful unto me, for I will call daily upon Thee. Thou art my strength and refuge, my rock, my

strong habitation, whereunto I will continually resort. Thou art a God of compassion, full of loving-kindness and tender mercy. Thou knowest whereof we are made, and rememberest that we are but dust. Known unto Thee are all my anxieties, and Thou needest not that I should tell Thee, for to Thee all hearts are open, all desires known, and from Thee no secrets are hid. Distress and anguish have come upon me. But I know, O Lord, that Thou art wise and kind and true, and that Thou doest not without cause whatever Thou ordainest for thy servants. I thank Thee for the assurance that, though Thou art the High and Lofty One who inhabitest eternity, there is nothing too small for thy notice, nothing too great for thy power. Thou countest the hairs upon the heads of thy saints, and not a sparrow falls to the ground without thy knowledge. O Thou who feedest the fowls of the air, and dost clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, supply me with all *those* things of which Thou seest that I *have* need for mind, body, or estate. If

Thou art pleased to chasten me, give me patience under my sufferings, and a happy issue out of all my afflictions. Enable me to kiss thy rod and to wait upon thy mercy. I will remember thy right hand, and call to mind thy faithfulness of old time. Thou didst feed thy people with bread in the wilderness, and gavest them water out of the hard rock. Thou didst command the ravens to bring to thy servant Elijah bread and meat in the morning, and bread and meat in the evening. Thou didst send thine angel to sustain him with such food, that in the strength of that meat he went forty days and forty nights. I will think of Thee, O blessed Jesus, when Thou hadst compassion on the multitude and wouldst not send them away empty, but Thou didst feed the five thousand in the wilderness. Enable me to rest on thy command, to be careful for nothing, but in all things by prayer and supplication with thanksgiving to make my wants known unto Thee, and cast all my cares on Thee. O my Father in heaven, Thou in thy tender pity dost care for me.

Lord, I believe ; help Thou mine unbelief. Write in my heart by thy Holy Spirit the assurance that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God. O Lord undertake for me, and to Thee shall be all the praise and glory for ever and ever, through Jesus Christ, my only Mediator and Redeemer. Amen.

UNDER THE CLOUD.

“ He shall call upon Me, and I will answer Him : I will be with Him in trouble ; I will deliver Him, and honour Him.”—Psa. xci. 15.

Meditation.

How comforting that promise, “ I will be with Him in trouble ! ” It was said of Jesus before his birth, “ Thou shalt call his name Immanuel, ” “ God with us. ” As He was with Moses, so was He, according to his promise, with Joshua. He never left, never forsook his servants in their trials and difficulties. Nor will He ever forget us in our troubles. In all our afflictions He is afflicted. He is touched with a feeling of sympathy with us, inasmuch as He,

when on earth, was in all points tempted as we are, yet He never gave way, as we do, to sin. Our refuge then is prayer. "I give myself unto prayer," was the resolve of David. It should be our resolve also. And then if, like the three Hebrews, we are cast into any burning fiery furnace of affliction, we shall find the Son of God Himself walking at our very side. Especially may we go to Him in our spiritual troubles. These are often more hard to endure, than trials affecting the body. A wounded spirit who can bear? When conscience accuses, and when a broken law is uttering its curses, here is our cleft of the rock, into which we may flee for shelter. The storm will fall on the rock, while we are in safety beneath. How comforting this assurance, "I will be with him in trouble. Call upon Me in the day of trouble. I will hear thee, and thou shalt glorify Me!"

PRAYER.

Lord teach me how to pray. I am vile and ignorant, and need the cleansing and teaching of thy Holy Spirit. For Jesus

Christ's sake give me thy Holy Spirit. May the Holy Spirit bring to my remembrance all my past sins and produce more deep and true repentance. My sins are more in number than I can express. They are more than I can remember, for who can tell how oft he offendeth in word and in thought, as well as in deed. I thank Thee however, O my Father, that the blood of Jesus Christ thy Son can cleanse me from all my sin. He bore my sin in his own body on the tree. He was wounded for my iniquities. For his sake therefore pardon all my transgressions, and let me stand before Thee, accepted in his blood and righteousness. Enable me, O God, to walk as becometh one of thy redeemed people, and so to let my light shine before men that they may see my good works, and give glory to Thee, my heavenly Father. To this end teach me thy way. Make known to me the path of thy commandments, and whenever I read thy sacred Word, send to me thy Holy Spirit to teach me the way in which I should go during my short sojourn here upon earth. What I ask for myself I ask also for others.

I pray Thee to bless Her Most Gracious Majesty the Queen, and those who rule over us in Church and State. Bless all the ministers of thy Word. May they so preach and labour that they may, through thy grace, both save themselves and those that hear them. Look, O Lord, on the dark habitations of our earth. Send forth unto them the light of thy truth. The harvest is great, the labourers are few ; send forth more labourers into thine harvest. Bless all our missionary societies, and make them instruments in thy hands for the conversion and salvation of many souls. All these mercies I ask in the name and for the merits of Jesus Christ, our Mediator and Advocate. Amen.

IN THE SUNSHINE.

HEAVENLY FATHER, the Father of our Lord and Saviour Jesus Christ, I bless Thee that Thou hast redeemed me with thy precious blood, and made me thy child and thy heir, and the future partner of thy throne. I bless Thee also that Thou hast promised

to come and receive me to Thyself, that where Thou art there I may be also. Make this blessed hope, O loving Lord, a reality to my soul, causing me, though now I see Thee not, yet believing, to rejoice with joy unspeakable, and constraining me to long and to thirst for the time when, clothed with a body, fashioned after thy glorious body, I shall sit down with Thee in thy kingdom, be satisfied with thy likeness, and drink of the river of thy pleasures, which are at thy right hand for evermore.

Father, intensify such longings by revealing Thyself to me in thy beauty, tenderness, holiness and purity ; and in all thine ineffable love, make Thyself to me a living, bright reality. Draw aside the veil that I may see Thee who art invisible. May I be ravished with the sight of thine infinite glory and wondrous majesty. As stars fade away before the rising sun, so let all lesser lights in this lower world be eclipsed by the exceeding brightness of the Sun of Righteousness. Thus become to me my all in all, the chiefest among ten thousand, and the altogether lovely.

Deign, gracious Lord, not only to reveal Thyself, but also the things that Thou hast prepared for them that love Thee. Bring near to me, by thy Holy Spirit, what eye hath not seen, nor ear heard, nor heart conceived. Give me glimpses of the Jerusalem which is above, of the fountains of living waters, of the glories of Emanuel's land.

May the thought of seeing Thee assert an influence on my daily life, making me more watchful, holy, and consistent. May I walk worthily of the vocation to which I am called, and may I set my affections on things above, where Christ sitteth at thy right hand. Let no sin, O Father, be allowed to come betwixt Thee and me, lest I be ashamed at thy coming. Make me to sit very loosely to this world. Enable me to live as a stranger here, and as if heaven was my home. May my lamp be burning, and my loins girded, and I like unto one who is waiting for his Lord.

Grant, gracious Saviour, that all dear to me may look forward with joy to seeing Thee. Bestow on them that perfect love,

which casteth out all fear. Let not one be missing in the day when Thou shalt make up thy jewels.

O hasten thine appearing, blessed Jesus. Speedily let me hear the sound of thy chariot wheels. Unworthy in myself, yet trusting in thy worthiness, I pray Thee to come. Come to take me to Thyself. Come to give me a place in thy kingdom. Come to bestow on me the crown which never fadeth. Come to hand me the golden harp, wherewith eternally I may praise Thee. Come to give me work to do, in a land where I shall never be weary. Come quickly, even so, come Lord Jesus. Amen.

VARIATIONS OF FORTUNE.

GRACIOUS and Almighty God, Thou art wonderful and glorious in thy majesty. Thou dwellest in the highest heavens and yet dost stoop down in thy mercy and love to listen to the prayers of all who trust in Thee. Thy kingdom ruleth over all, thy providence embraceth all. Thou feedest the fowls of the air, and deckest with their beauty the flowers of the field. And

nothing that concerns thy children is too small to be an object of thy loving care. Thou didst visit thy servants of old in their prosperity, giving them grace to use their wealth for Thee. Thou didst comfort them in their adversity, teaching them that, with Thee for their portion, they could want for nothing. O my Father, be thou near me in all the circumstances of my life. Keep me mindful that they are all of thine appointing, whether they be bright or dark. Open the eyes of my heart that I may trace thy hand and see thy love both in the joys and the sorrows Thou sendest. Open the ears of my heart to hear thy voice speaking to me at all times in the blessings of prosperity and in the chastenings of adversity. Lord, I pray thee to keep me always humble in my own sight, and ready in everything to follow the leading of thy gracious Spirit. Whether it be in smooth ways or rough, I know it is the way of wisdom and of love. Leave me not to wander in ways of my own choosing, but give me to see the pillar of fire and

cloud of thy gracious and loving providence, showing me the way in which Thou wouldst have me go. My prayer, the desire of my inmost soul, is to be nearer to Thee in hopeful trust and quiet submission. For this, O my God, overrule all the changes of my life, and teach me to feel that my life consists not in the abundant things which I possess. Thou art my life. My soul waiteth upon Thee, and all my hope is in Thee. Thou only art my defence and refuge, my hope and portion for ever.

Gracious Saviour and incarnate Lord, who in life on earth didst weep with them that wept, and rejoiced with them that rejoiced, purge my sight that beyond these earthly things of my daily life, I may see Thee and the things which are unseen and eternal. Make me to hunger more and thirst more after righteousness. Sanctify to me all that Thou givest. Make me submissive in all that Thou withholdest. Only let me live in the experience of thy love and peace, and to thy name shall be all the praise for evermore. Amen.

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MORNING.

ALMIGHTY FATHER, who hast given thy Son as a sacrifice for sin, and also as an example of godly life, give me the grace of thy Holy Spirit, that I may thankfully receive that inestimable benefit, and ever walk worthy of the vocation wherewith I am called, to the glory of thy Holy Name. Amen.

NOON.

BLESSED LORD JESUS, who makest thy flock to rest at noon, grant that I may daily remember my Christian calling, till Thou shalt come. Grant this for thine own name's sake. Amen.

EVENING.

O GOD the Holy Spirit, give me grace to praise Thee for all thy loving kindness to me, most unworthy. I recall the many blessings Thou hast given ; the dangers, known and unknown, which I have escaped ; the blessings, perceived and unperceived, which I have enjoyed ; the friends by whose fellowship I have been helped upon my way, and all my blessings. Glory be to Thee, O God, the Holy Spirit, for ever and ever. Amen.

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